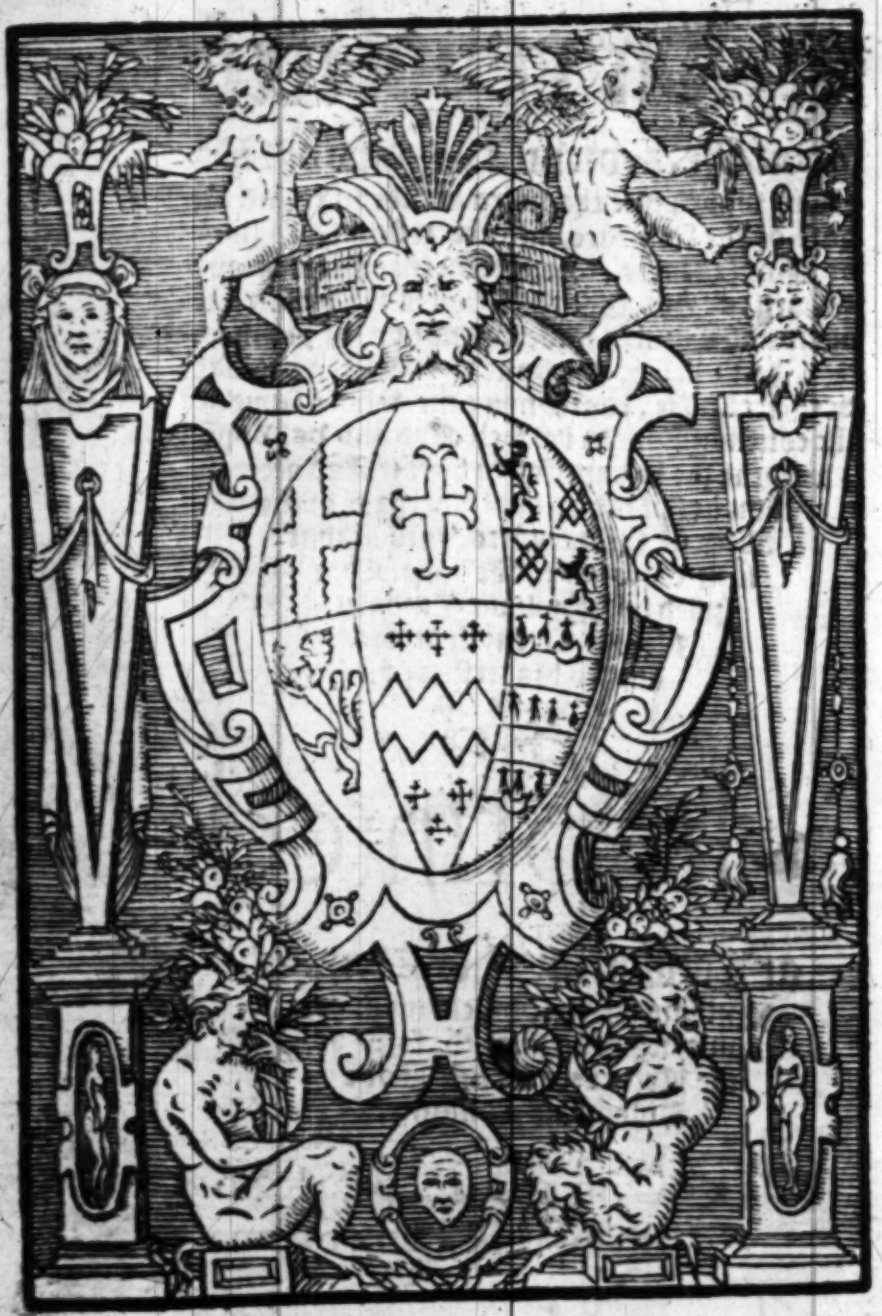

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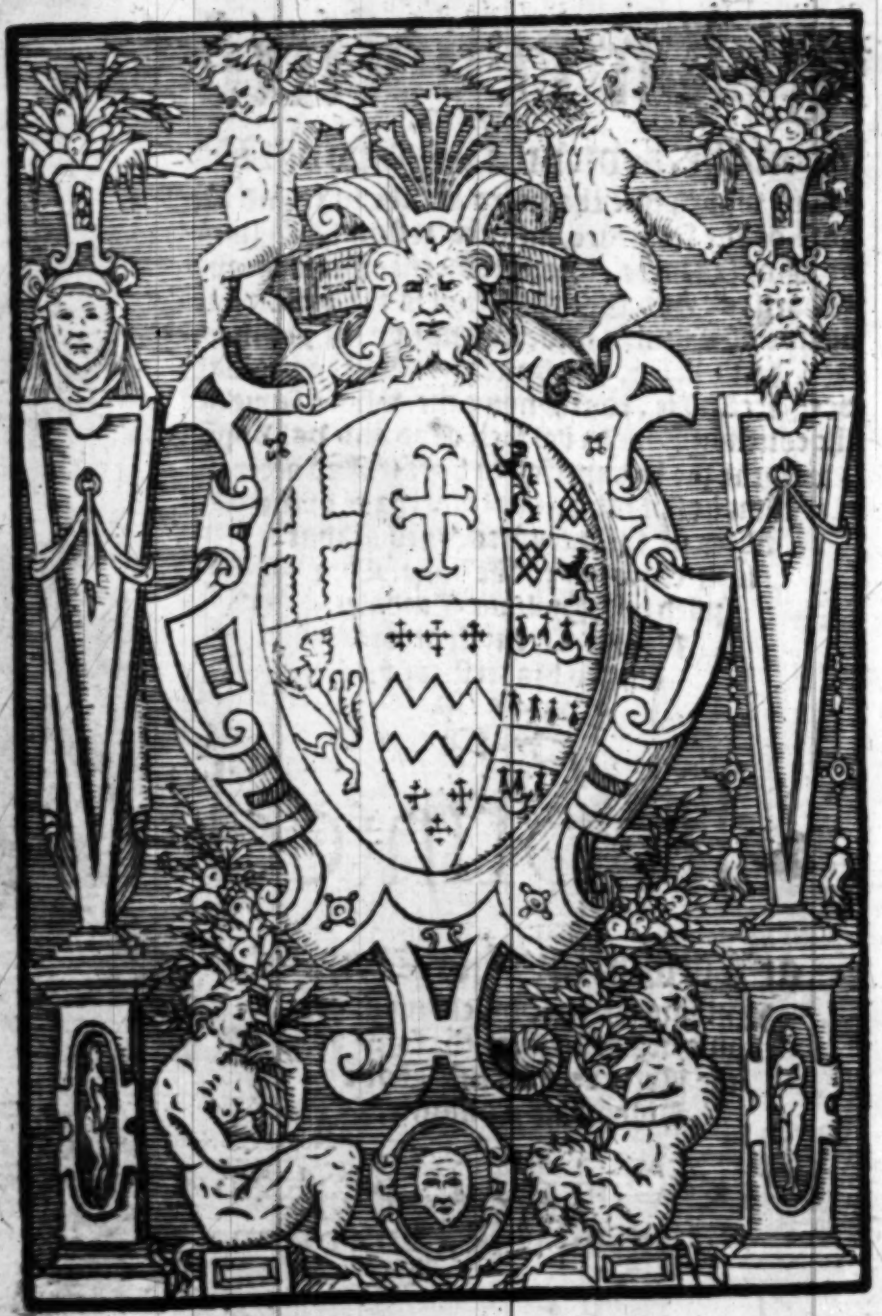

203.95

HEre hast thou dere Reader an exposicion vnto ẏ.v, vi, and vii. Chapiters of Mathewe. Wherin Christ our spiritual Isaac, diggeth again ẏ welles of Abraham, whych wels the Scribes & Phareseis, those wicked and spitefull philistines, had stopped and fylled vp wyth the earth of theyr false exposicions. He openneth the kingedome of heauen wych they had shut vppe that other men shuld not enter, as they them selues had no lust to go in. He restorethe the keye of knowledge wyche they had taken awaye and brokene the wardes with wrestynge the text contrari to his due and naturall course, wyth theyr false gloses He plucketh a waye from the face of Moyses, the vayle wych the scribes and phareseis had spred theron, that no man mighte perceyue the brightnes of his countenaunce. He wedeth out the thornes and bushes of theyr pharesai call gloses, wherewyth they had stoped vp the narow waye and straite gate, that fewe coulde finde them. The welles of Abraham, are the scripture. And ẏ scripture maye well be called the kyngedome of heauen, wyche is eternalle life, and nothynge saue the knowledge of God the father and of hys sonne Jesus Christ Joh xvii. Moyses face is the lawe in hyr ryght vnderstandynge And the lawe in hir ryght vnderstandyng is the key, or at ẏ least waye the first and principall key to open the dore of the scripture. And the lawe is the very waye that bringeth vnto the dore Christ, as it is written Gal. iii. The lawe was our scholemaster to brynge

Abrhnams welles

The kingedome of heauē what it is.

Moses face.

The keye what it is.

The law

is the waye that leadeth to Christ.

vnto Christ that we myght be iustefied by fayeth. And Roman. x. the ende of the lawe: that is to saye, the thynge or cause why the lawe was geuen, is Christ, to iustefye all þ beleue. That is to saye: the lawe was geuen to proue vs vnryghteous & to dryue vs to Christ, to be made rightwise thorow forgiuenes of synne by hym

Lawe what hir office is

The lawe was geuen to make the synne knowen sayth saynt Paule. Rom. vii. that synne committed vnder the lawe myght be the more synfull. Roma. vii. The lawe is that thynge, wych Paule in hys inwarde man graunted to be good, but was yet compelled ofte tymes of hys membres to do, those thynges whych that good lawe condemned for euell. Rom. vii.

The lawe maketh no man to loue the lawe, or lesse to do or cõmicte sinne: but genderith more lust, Roma. vii. and increasyth sinne. Roma. v. For I can not but hate the lawe, in as moch as I finde no power to do it, and it neuerthcles condemnith me because I do it not. The lawe setteth not at one with god, but causeth wrath Roma. iii.

The lawe was geuen by Moyses, but grace & veryte by Jesus Christ. Jho. i. Behold though Moyses gaue the lawe, yet he gaue no manne grace to do it or to vnderstande it a ryghte, or wrote it in anye mannes herte, to consent that it was good, and to wyshe after power to fulfyll yt. But Christ geueth grace to do it and to vnderstande it a ryght, and wryteth it wythe hys holye spirite in the tables of the' hertes of men, and maketh it a true thyng there and non hypocresye. The lawe truelye vnderstande, is those fyerye serpentes that stonge the children

of

of Israell wyth present deathe: But Christ is the brasen serpente on whome whosoeuer beyng stonge wyth conscience of synne, looketh wyth a sure fayth, is healed immediatlye of ẏ stingynge and saued from the paynes & sorowes of hell. It is one thyng to condemne and pronoūce the sentence of death, and to styng ẏ conscience wythe feare of euerlastynge payne, And it is another thyng to iustifye from synne that is to say, to forgyue and remitte synne: & to heale the conscience, and certifye a man, not only that he is delyuered frō eternall death. but also that he is made the son of God and heire of euerlastinge life. The first is ẏ office of the law The secōdepertaineth vnto christ onlie thorowfath. Now yf ẏ geue the law a false glose & saye: that the lawe is a thyng wych a man may do of his owne strenght, euen out of the power of hys fre wyl: and that by the dedes of ẏ lawe thow mayst deserue forgiuenes of thi fore sinnes: then dyed Chryste in vaine Galat.ii. and is made almost of no steade, seyng thou art become thine owne sauioure. Nether can Christ (where that glose is admitted) be otherwyse taken or estemed of Christen men (for his passion and promyse made to vs in his bloude) then he is of the turkes: how that he was an holye prophete, and that he prayeth for vs as other santes doo: saue that we Christē thinke that sayntes be (though we ymagyn him so proude ẏ he wyl not heare vs but thorow his mylde mother and other holie sayntes, which al we conut much more meke and mercifulle then he, but hym moost of myght (and thathe hath also an higher place in heauen. as the graye friers ād

The brasen sarpent Num.xxi.

The law and fayth be of cōtrarye operations.

The scriptur howe it is locked vp.

obseruantes

obseruantes set hym, as it were, from the chyne vpward aboue saynt Fraunces.
And so when bi this false interpretacion of the lawe, Christ which is the doze. the waye and ꝑ grounde or foundacio of al the scripture, is lost concerning the chiefest frute of his passion, and no more sene in his owne lykenes: then is the scripture locked vp & henceforth extreme darknes & a mase, wherin yf thou walke, thou wotest nether wher thou art, nor cast find ani waie out. It is a confused Chaos, and a mingilynge of all thinges to gether with out order, euery thynge contrarye to another. Yt is an hedge or grene of briers wherin yf thou be caught, it is impossible to get out, but ꝑ yf thou lowse thy selfe in one place, thou art tangled and caught in another sorte.
Thus wyse was the scriptur locked vp of the scribes and phareseis, that ꝑ Jewes coulde not se Christ when he came: nor yet can. & thoughe Christe wyth these .iii. chapters dyd open it agayne: yet by suche glosses, for oure vnthankefullnes sake, that we had no lust to lyue according, haue we Christen lost Christ agayne, ād the vnderstandynge of the moste cleare text, wherwyth Christ expoundeth: and restoreth the lawe agayne.
For the hipocrites whatsoeuer semeth impossible to their corrupt nature warenued in Christe that they couer ouer wyth the miste of their glosses, that the light therof shuld not be sene As they haue interpretate here the wordes of Christ wher wyth he restoreth the lawe agayne to be but good counceles only, but no preceptes that bynd the conscience. And herto they haue so

so roffled and tangeled the tẽporal and spirituall regimente together, & made therof suche confusion that no man can knowe the one frõ the other: to the entẽt that they wolde seme to haue bothe by the authorite of Christe, whiche neuer vsurped temporall regiment vnto him. Notwithstandinge (most deare reader) if thou reade this exposition wyth a good hert only to knowe the truth for ẏ amẽding chiefeli of thin owne liuinge and then of other mẽnes as charitie requireth where an occasiõ is giuẽ: thẽ shalt thou perceyue their falshed, & se their myst expelled with the brightnesse of the inuie table truth.

Christ. vsed no tẽporall regiment.

A nother conclusion is this: al the good promises which are maye vs thorowe onte all the scripture for Christes sake, for his loue, his passiõ or suffering, his bloud sheding or death, all are made vs on this cõdicion and couenaũt on oure partye, that we henceforth loue the law of God, to walke therin, & to do it and fasiõ our lyues therafter. In so muche that whosoeuer hath not the lawe of God writtẽ in his herte, that he loue it, haue his lust in it, and recorde therin night and daye, vnderstandynge it as God hath gyuẽ it, and as Christ and the Apostles expounde it. The same hath no parte in the promises, or can haue any true fayth in the bloude of Christe: because there is no promise made hym, but to them onlye that promise to kepe the lawe.

Christe is a gyfte gyuen onlye to them that loue the lawe and professe it

He that professeth not the lawe hath no parte in the promeses.

Thou wilt happelye saye to me againe: yf I can not haue my sinnes forgeuẽ excepte I loue the law, and of loue endeuoure myselfe to kepe it: then the kepinge of the lawe iustifieth me. I answere that the argument is false but blinde

 sophistrie, Wor

do not iustifi. sophistrie, and like vnto this argument: I cā not haue forgeuenes of my sinne except I haue sinned. Ergo to haue sinned is ẏ forgeuenes of sin. And it is like to this also: No mā cā be healed of ẏ pockes but he ẏ hath thē Ergo to haue the pockes doth heal e ẏ pockes. And like sophistri are these argumēts: if ẏ wilt enter into life kepe ẏ cōmaundemētes. Math. xix. Ergo the dedes of ẏ law iustifie vs. Itē ẏ heares of ẏ law are not righteous in the sight of God, but the doers of the lawe shalbe iustified. Roma. ii. Ergo the dedes of the law iustify from sinne. And agayne: we must al stande before the iudgemēt seate of Christ, to receyue euery man according to the dedes whiche he did in the bodye: Ergo

ii. Cor. v. the lawe or the dedes of the lawe iustifie.

These and al such are naughtye argumētes For ye se that the kynge pardoneth no murtherar but on a condition, that he henceforth kepe the lawe and do no more so, and yet ye knowe wellynough that he is saued by grace, fauoure and pardone, Yer the kepeing of the law come. Howe be it, if he breake the lawe afterwarde, he falleth againe into ẏ same daūger of death. Euen so, none of vs can be receyued to grace but vpon a condicion to kepe the lawe, neyther yet continue anie lenger in grace then that purpose lasteth. And if we brake the law, we must sue for anewe pardon, and haue a newe fight agaynst sinne, hell and desperacion, yer we cā come to a quiet faithe agayne and fele that the sinne is forgeuen. Neither can there be in the a stable and an vndoupted fayth that thy sin is forgeuen ẏ, excepte ther be also a lustie courage in thine herte and a trust that thou wilt sinne

The lawe by keping ẏ law e contineue grace

no

no more. For on that condicion that thou endeuoure thy selfe to sinne no more, is the promise of mercie and forgeuenes made vnto the.

And as thy loue to the lawe increaseth, so doeth thy fayth in Christe, and so doeth thyne hope and longyng for the life to come. And as thy loue is colde, so is thy faythe weake, and thine hope & longinge for the lyfe to come, litle. And where no loue to the lawe is, there is neither faythe in Christe for the forgyuenes of sinne, nor longinge for the life to come: but in stede of fayth, a wicked imaginacion that god is so vnrighteous that he is not offended with sinne. And in stede of hope, a desire to liue euer here, & agredines of worldlie voluptuousnesse. And vnto all suche is the scripture locked vp and made impossible to vnderstand. Thei maie reade it and reherse the stories therof, and dispute of it, as the turkes maye and as we maie of the turkes lawe, And they maye, sucke pride hypocresie and all maner of poyson therout to slaye their owne soules, and to put stōbling blockes in other mēnes wayes, to thrust them from the truthe: and get suche lernynge therin as in Aristotelles Ethikes and morall philosophy, & in the preceptes of olde philosopheres. But it is impossible for thē to applie one sētēce therof to their soules health for to fassion their liues therby for to please God, or to make thē loue the lawe or vnderstād it, either to feale the power of Christes deathe & might of his resurrection & swetnes of ẏ lyfe to come So ẏ they euer remayne carnal and fleshlie, as thouhast an ensample of the scribes, & Jewes in ẏ newe testament. A nother conclusion is this: of them that

Fayeth, loue and hope are in se perable in thys lyfe,

The law they that loue not ẏ law can not vnderstande the scripture to saluacion

Care.

that beleue in Christ for ẏ remission of sin and loue ẏ lawe, are a thousād degres & not so few one perfecter or weaker thē another, of which a great sorte are so feable ẏ they can nether go forwarde in theyr professiō & purpose, nor yet stande except thei be holpe & borne of their strō ger brethren, & tended as younge children are by ẏ care of their fathers & mothers. And therfore doth god cōmaund the elder to care for ẏ yonger. As Paul teacheth Ro. xv. saiengwe ẏ be stronger ought to beare ẏ feblenesse of thē ẏ be weaker. And Gala. vi. brethern if any man be caught in any faute, ye ẏ be spirituall (& are grownē in knowledg & haue gotten the victorye of youre fleshe) teache suche with the spirite of sostenes, not callynge them heretickes at the first choppe, and threateninge them with fier and faggottes. But alter alterius onera portate (sayeth he) et sic adimplebitis legem Christi. That is to saye: beare eche others burthen, and so shall ye fulfill the lawe of Christ, Euē so verely shall ye fulfil the law of Christ, and not with smitinge youre brethren and puttinge stōbling blockes before their weake fete, and killynge their consciences, and makynge them more afrayde of shadowes and bugges, then to breake their fathers commaundemētes, and to trust in wordes of winde and vanytie more then in their fathers promyse.

howe God careth for the weake

And for their sakes also, he hath ordeyned rulers both spirituall and temporall, to teache thē and exhort them, to warne thē and to kepe occasions frō them: that with custume of sinne they fall not from their profession.

Rulers why they were ordained.

Now when thei ẏ take vpon thē to be the elder brethren

brethren, are become hypocrites, and turned to wylde fores and cruell wolues and fearce lions, and ẏ officers be warẽ euel and seruauntes to Mãmõ, ministring their offices for their owne lucker only, and not for the profite of their brethren, but fauouringe al vices wherby thei may haue a vauntage. Thẽ is God compelled of hys fatherly pitie to scourge hys weake him selfe, with pouertie, oppression, wronge, losse, daunger, and with a thousande maner of deseases, to bringe them agayne if they be fallen, & to kepe theyr, hertes fast to their profession. So that, diligentibus Deum omnia cooperantur in bonum. Roma. viii. They that loue God, that is to saye, the lawe of God) for that is to loue God) vnto them God turneth all to the best, & scourgeth them with the lustes of their owne weakenes to their owne saluacion. A notherconclusion is this. God receyueth bothe perfite and weake in lyke grace for Christes sake, as a father receiueth all his children bothe small and great in like loue. He receyueth them to be his sonnes and maketh a couenaunt with them, to beare their weakenes for Christes sake, tyll they be warẽ stronger and howeso ofte they fall, yet to forgeue them if they will turne agayne, and neuer to cast of anye, tyll he yelde him selfe to sinne, and take sinnes parte, and for affectiõ and lust to sinne, fight agaynst his owne profession to destroye it. And he correcteth and chastiseth his childrẽ euer at home with the rodde of mercie and loue to make them better: but he bringeth them not forthe to be iudged after the condemnacion of the law. A nother conclusiõ is this: euerye man

Why God scorgeth his.

The condicions of the couenaunt.

is

is two men, flesh and spirite. Whiche so fight perpetuallie one agaynste another, that a man must goo either backe or forwarde, and cannot stande longe in one state. If the spirite overcome the temptacion: then is she stronger and the flesche weaker. But and if the flesche get a custome, then is the spirite none otherwise oppressed of the flesche, then as though she had a mountayne vpon hir backe, and as we sometime in our dreames thinke we beare heuier the a milstone on oure breastes, or when we dreame nowe that we wolde runne awaye for feare, oure legges seme heauier then leade. Euen so is the spirite oppressed & ouerladen of the flesh thorow custume, that she struggeleth and striueth to get vp and to breake lowse in vayne, vntyll the God of mercye whiche heareth hir grone thorowe Jesus Christe, come and lowse hir with his power, and put his crosse of tribulacion on the backe of the flesche to kepe hir downe, to minische hir strength and to mortefye hir. Wherfore euerie man must haue his crosse to nayle his flesche to. for the mortefieng of hir. Now if thou be not stronge inough and discrete therto, to take vp thy crosse thy selfe and to tame thy flesche with prayer and fastynge, watchinge, dedes of mercye, holye meditations and readinge of scripture, and with bodelye labour and in withdrawinge all maner of pleasures from the flesche, and with exercyses contrarye to the vices whyche thou markest thy bodye moost enclyned to and with abstaynynge from all that courage the flesche agaynst the spirite: as readyng of wanton bookes, wanton communicacion, folyshe iestynge and effeminate thoughtes

Flesh & spirite

Crosse.

thoughtes, and talkinge of couetousnes, which Paule forbydeth Ephesi.v. & magnifyenge of worldly promociōs. And takest I say vp suche a crosse by thyne owne selfe or by the councell of other that are better lerned and exercised thē thou. Thē must god put his crosse of aduersite vpō the. For we must haue euery man his crosse in this world, or be dāned with ẏ world. Of thys ye se the difference betwene the sinne of them that beleue in the bloude of Christ for the remissiō of sinne, and consent and submitte them selues vnto the lawe: and the senne of thē that yealde them selues vnto sinne to serue it &c. The first sinne vnder grace, and their sinnes are veniall, that is to saye: forgeueable. The other sinne vnder the lawe and vnder the damnacion of the lawe, and fyght (fore a great part of them) agaynst grace and agaynst the spirite of grace and against the law of God and fayth of Christe, and corrupte the texte of the couenaunt with false gloses, add are disobedient to God and therfore sinne dedlye.

The sinne vnder grace and to sinne vnder the lawe.

Of this also ye se the difference betwene the lambes of true beleuers, and betwene the vncleane swyne that folowe carnall lustes and fleshlye liberty, & the churlyshe and hypocrites dogges. Whiche for the blinde zele of theyre owne ryghtwisnes, persecute the rightwisnes of the fayth in Christes bloud. The effeminat & carcles swyne whichcōtynue in their fleshlines & cease not to wallowe thē selues in their olde podell, thynke that they beleue verye well in christes bloude: but they are deceyued (as thou mayst clerlye perceiue) because they feare not the dampnacion of euell workes, nor loue the lawe

Lambes.
Swyne.
Dogges,

Swyne haue no fayth

lawe of good workes, & therfore haue no parte in the promyse.

Dogges loue not the lawe.

The cruell and doggishe hypocrites which take vpon them to worke, thinke they loue the lawe which yet they neuer saw, saue vnder a vayle. But they be deceiued (as thou mayst perceiue) by that they beleue not in Christ for the forgeuenes of sinne. Wherby also (I meane that they beleue not) thou mayst perceiue that they vnderstande not the lawe. For if they vnderstood the lawe, it woulde either driue them to Christ or make them dispeare immediatlye.

True fayth is coupled wyth loue to ỹ law.

But the true beleuers beholde the lawe in his owne likenes and se the impossibilite therof to be fulfilled wyth natural power, and therfore flie to Christ for mercie, grace and power: and then of a very thankfulnes for the mercie receiued, loue the lawe in his owne likenes, and submitte them selues to learne it & to profite therin and to do to moreowe that they cannot do to daye. Ye se also the difference of all maner of faythes. The fayth of the true beleuer is that God iustefieth or forgeueth, and Christ deserueth it & the fayth or trust in Christes bloude receiueth it and certefieth the cõscience therof, and saueth and deliuereth hir frõ feare of death and damnation. And this is that we meane whẽ we saye, fayth iustifieth: that fayth (I meane in Christ and not in our own workes) certifieth ỹ conscience that our sinnes are forgeuẽ vs for Christes bloudes sake.

The difference of faythes, & howe it is to be vnderstãde fayth iustifieth

Fayth of hipocrites.

But the fayth of hypocrites is that God forgeueth and workes deserue it. And that same false fayth in theyr owne workes receiueth the mercye promised to ỹ merytes of theyr owne workes

And so Christe is vtterly exluded. And thus ye se that fayeth is the thynge that is affirmed to iustifye, of all parties. For fayth in Christes bloude (whiche is Godes promyse) quieteth ẏ cōsciēce of ẏ true beleuers And a false fayth or trust in workes (which is their own faining) begyleth the blind hypocrites for a ceason, tyll God for the greatnes of theyr sinne, when it is ful, openeth theyr eyes, and then they dispeare. But the swyne saye: God is so good that he wyll saue deuelles and all, and damne no man perpetually, what soeuer he doo.

Fayth of swynne

Another cōclusion is this, to beleue in Christ for the remission of sinnes, and of a thankfulnes for that mercye to loue the lawe truelye: ẏ is to saye, to loue God that is father of al and geueth all, and Jesus Christe that is Lorde of vs all and bought, vs all, with all our hertes, soules, power and might, and oure brethren for our fathers sake (because they be created after his image) and for our Lorde and mayster Christes sake because they be the pryce of hys bloude: and to longe for ẏ lyfe to come, because this lyfe cannot be ledde without sinne. These. iii. poyntes (I saye) are the profession and religiō of a christē man, and the inwarde baptisme of the herte signified by the outwarde washinge of the body. And they be that spiritual character, badge or sygne, wherwith God thorow his spirit marketh al his imediatlye and assone as they be iorned to Christ and made membres of his church by true fayth.

The righ baptyme.

The church of Christ then, is the multitude of all them that beleue in Christ for the remission of sinne, and of a thankfulnes for that mercie

The churche of Christe.

mercie, loue the lawe of God puerlye and with out glofes, and of hate they haue to the sinne of this worlde, longe for the life to come.

This is the churche that cannot erre dampnablye nor ante longe time, or al ofte hē: but assone as ante question aryseth, the truthe of Godes promise stereth vp one or other to teache them the truthe of euery thinge neadfull to saluacion oute of Godes worde, and lyghteneth the hertes of the other true members to se the same and to consent therto.

And as all they that haue their hertes washed with thys inwarde baptysme of the spirite are of the churche and haue the keyes of the scripture, yea and of bindinge and lowsinge and do not erre: Euen so they that sinne of purpolle and wyll not heare when their fautes be tolde them, but seke liberties and priuilegies to sine vnpunished, and glose out the lawe of God, & mayntene ceremonies, tradicions and custōes to destroye the fayth of Christ: the same be mēbres of Sathan, and all their doctrine is poyson. Errours and darkenes, yea though they be popes, byshoppes, abbottes. Curates and doctoures of diuinite, and though they can reherse all the scripture without boke, & though they be sene in greke. Hebrewe and latine: yea & though they so preach Christ and the passion of Christ that they make the poore wemen wepe & howle agayne. For when they come to the poynt that they shoulde minyster Christes passion vnto the saluacion of there soules, there they poyson all together, and glose out ꝑ lawe ꝑ shoulde make vs fele oure saluacion in Christe, and dryue vs to put oure trust in oure owne workes for the remis-

some men thynke that popes cannot erre

They that haue not the law writē in their hertes can not vnder stand the passion of Christe to saluation

remission & satisfactiō of our sinnes & in the apeish playe of hypocrites which sel their merites in stede of Christes bloude and passion.

☞ Lo (now deare reader) to beleue in Christes bloude for the remission of sinne & purchasing of al ẏ good promises ẏ helpe to the life to come, and to loue ẏ lawe, & to long for ẏ lyfe to come is the inward baptisme of ẏ soule, the baptisme that onlye avayleth in the sight of God, the new generacion and image of Christ, the onlye keye also to binde & lowse sinners The towch stone to trye al doctrines. The lanterne & light that skatereth & expelleth the mist & darcknes of all hypocrisie, & a preseruatiue agaynst al erroure & heresie, The mother of al good workes The ernest of euerlastinge lyfe and title wherby we chalendg oure enheritaunce.

A shorte repetinge.

And though fayth in Christes bloude make the mariage betwne oure soule and Christe, and is properlye the mariage garmēt, ye and the signe. Tau, that defendeth vs frō the smitinge and power of the euell aungelles, & is also the rocke wheron Christes church is buylte, and wheron all that is buylte, standeth agaynste all wether of wynde and tempestes: yet might the profession of the fayeth in Christes bloude, and of the loue to the lawe and longinge for the lyfe to come, be called all these thinges, were malyce and forwarde vnderstandinge awaye: because that where one of them is there be all thre and where all are not, there is none of them.

Tau

Fayeth hope & charite are inseperable.

¶ And because that the one is knowen by the other and is impossible to knowe anye of them teuelye and not be deceiued, but in respecte and comparison of the other. For if thou wylt be sure that thy faith be perfecte, then examyn thy

Fayth hope.

selfe whether thou loue the lawe. And in lyke
manor, if thou wilt knowe whyther thou loue
the law a ryght: then examyn thy selfe whether
thou beleue in Christ onely, for the remission of
synne, and obtayninge the promises made in the
scripture. And euen so compare thy hope of the
lyke to come vnto fayth and loue, & to hatynge
the synne of thys lyke: whiche hate, the loue to
the lawe engendereth in the. And if they accom-
panye not one another, al thre together, then be
sure that al is but hypocresie.

and charite are knowen one by ꝑ other

☞ Yf you say: seing fayth, loue and hope be
thre vertues inseperable, Ergo fayth onlie iusti
fieth not. I answere. Though they be inse
perable, yet they haue seperable and sondry of
fices as yt is aboue sayd of the lawe and faith.
Fayth only which is a sure and an vndoubted
trust in Christe, and in the father thorow him,
certefieth the conscience that the synne is forge
uen and the dampnation and impossibilitye of
the lawe take away (as it is aboue reherced in
the conditions of the couenaunt) And with
suche perswasions mollifieth the herte and ma
keth hir loue God agayne and his lawe.

The office of fayth.

☞ And as oft as we synne, fayth onli kepeth
that we forsake not our profession, and that lo
ue vtterlie quenche not: and hope fayle, and on
lie maketh the peace agayne. For a true bele
uer trusteth in Christe onlie, & not in his owne
workes or ought elles, for the remission of sin.

☞ And ꝑ office of loue is to powre out againe
the same goodnes that she hath receyued of
God, vppon hir neighbours, and to be to hym,
as she seleth Christ to hir selfe. The office of
loue onlie is to haue compassion and to beare
with

The office of loue.

with hir neyboure the burthen of his infirmi
ties. And as it is written 1. Pe. 4. Operit multi
tudinem peccatorum, couereth the multitude
of sinnes. That is to say: considereth the infir-
mities and enterpreteth all to the beste, and ta-
keth for no sinne at al, a thousande thynges of
whiche the least were inough (if a man loued
not, to go to lawe forand to trouble and vn-
quiet an whole towne, and somtime an whole
realme or two,

1 Peter 4.

The office of hope.

☞ And the office of hope is to comfort in ad-
uersitte and make patiente, that we faynte not
and falle downe vnder the crosse, or cast it of
our backes. And thus ye se that these .iii. inse-
perable in this life haue yet seperable and sondry
offices and effectes, as heate and drieth being
inseperable in the fyer, haue yet their seperable
operacions. For the dryeth onlye expelleth the
moystnes of all that is consumed by fier, and
heate onlye destroyeth the coldnes.

☞ For dryeth and colde may stand together,
and so maye heate and moystnes, it is not all
one to saye the dryeth onelye, and the dryeth
that is alone: nor all one to saye, fayth onelye
and fayth that is alone.

☞ Goo to then and desyere GOD to prynt
this profession in thine herte, and to encrease
it dailye more and more, that thou mayste be
full shapen like vnto the image of Christe in
knowledge and loue, and meke thy selfe and
crepe lowe by the grounde, and cleaue fast to
the rocke of this profession, and tye to thy ship
thys anker of fayeth in Christes bloude, wyth
the gable of loue, to cast it out agaynst all tem-
pestes: and so set vp thy sayle and get the to

Vnto the Reader

the mayne sea of goddes worde and rede here the wordes of Christe with this exposition folowinge, and thou shalt se the lawe, faith and workes, restored eche to his right vse and true meanyng. And therto the cleare difference betwene the spirituall regiment and the temporal and shalt haue an intraunce and open waye into the rest of al the scripture. Wherem e in al other thynges the spirite of verite guide the and thyne vnderstan dynge.

Amen.

# ¶ The. v. Chapiter of Mathew

When he saw the people, he went vppe in to a mountaine and sat him downe and his disciples came to him, and he opened his mouthe & taught them saiyng. Blessed be ỹ poore in spirite, for theyrs is the kyngdome of heauen.

☞ Christ here in his first sermone beginneth to restore the law of the ten commaundements vnto hir right vnderstanding, agaynst the scribes and Pharises which were hipocrites, false prophetes and false preachers, and had corrupt the scripture wyth the leuen of their glozes. And it is not without a great misterye ỹ christ begynnethe his preachynge at pouertye in spirite, whiche is neither bedgerie noz agaynste the possessynge of richesse. But a vertue contrarie to the vyce of couetousnesse, the inozdinate desire and loue of richesse and puttynge trust in richesse.

Pouertie in spirite.

☞ Riches is ỹ gift of God geue mã to maintayne the degrees of thys worlde, and therfore not euell: yea and some muste be poore and some riche, if we shall haue an ozdre in thys worlde. And God oure father deuideth ryches and pouertie amonge his children accozdinge

Riche

to hys godlye pleasure and wisdome. And as riches dothe not exclude the from the blessynge, so doeth not powerte certifye the. But to put thy truste in the liuinge God maketh the heyr therof. For if thou trust in the liuing god: then if thou bee poore, thou coueteste not to be riche, for thou art certified that thi father shall ministre vnto the fode and raymēt, and be thi defender: and if thou haue ryches, thou knowest that they be but vanite, and that as thou broughtest them not into the worlde, so shalt thou not carye them out: and that as they be thyne to daye, so maye they be a nother mannes to morowe, and that the fauour of god onlye bothe gaue and also kepeth the and them, and not thy wisdome or power: and that they nether ought elles can helpe at nede, saue the good will of thy heauenlye father onlye. Happie and blessed then are the poore in spirite: that is to say the rich that haue not their confidence nor consolacion in the vanite of their richesse and the poore that desire not inordinatly to be ryche, but haue their truste in the liuyng God for fode and raimente and for all that partaynethe ether to the bodye or the soule: for theirs is the kyngdom of heauen.

☞ And contrariwise, vnhappy and accursed (and that with ꝑ first and depest of al curses,) are the riche in spirite: that is to saye, the couetoule that beynge riche trust in their rychelle, or beynge poore longe for the consolation of richesse, and comforte not their soules with the promises of their heauenlye father, confirmed with the bloude of their Lorde Christ. For vnto them it is harder to enter into the kyngdom

of

of heauen, then for a camell to entre thorowe the eye of an nedle. Mar. x. No they haue no parte in the kyngedome of Christe and God. Ephe. v. Therfore is it euident why Christ so dilygentlye warneth all hys to beware of couetousnesse, and why he admytteth none to be hys disciples excepte he fyrste forsake all together. For there was neuer couetouse persone true yet ether to God or man.

☞ Yf a couetouse man bee chosen to preache gods woorde, he is a false prophete immediatlye. Yf he be of the laye sorte, so ioyneth he hym selfe vnto the false prophetes, to persecut the truthe. Couetousnesse is not onlye aboue all other lustes (those thornes that choke the woorde of God in them that possesse it) but it is also a deadlye enemye to all that interprete godes worde truelye. All other vices though they laugh them to scorne that talke Godlye. yet they can suffre them to lyue and to dwell in the contrie. But couetousnes cannot rest as long as ther is one that cleaueth to gods word in all the lande.

Couetousnes is a thinge cōtrarie to the worde of God and to the ministers of the same.

☞ Take heade to thy preacher therfore: and besure, if he be couetouse and gape for promocion, that he is a false prophet and leueneth the scripture, for all his crienge fathers fathers, holy churhe and fiftene hundred yeres, and for all his other holy pretenses.

By couetousnes is a false prophetē chefelie knowen Fayth is our victory.

## Blessed are they that mourne, for they shall be comforted.

☞ This mournyng is also in the spirit, and no kynne to the sowre lokinge of hypocrites, nor to the impaciēt weywardnes of those fleshlye

lye which euer whyne and complayne that the worlde is nought, because they cannot obtayne and enioye their lustes therin. Nether, forbyddeth it allwayes to be merye and to laugh, and make good cheare now and then, to forget sorow, that ouermoche heuinesse swalow not aman cleane vppe. For the wise man sayth, sorow hath coste many their lyues

And Prouer. xvii an heauye spirite dryeth vp the bones. And Paule cōmaundeth. Philip. iiii to reioyse euer. And Rome. xii. he sayhe reioise wyth them that reioyse and sorow with them that sorowe, and wepe with them that wepe, which seme two contraryes.

Prov xvij
Philip iiij
Romans xij

Godlye mourninge.

¶ This mourning is ẏ crosse without which was neuer anye disciple of Christe or euer shalbe. For of what so euer state or degre thou be in this worlde, if thou professe the gospell, ther foloweth the a crosse (as warmenesse accōpayneth the sonne shynyng) vnder which thy spirit shall grone and mourne secretlye, not only because the worlde and thyne owne fleshe carie the awaye cleane cōtrary to the purpose of thyne herte. But also to se and behold the wretchednesse and myssfortunes of thy brethren: for which (because thou louest them as well as thy selfe) thou shalt mourne and sorow no lesse then for thy selfe. Though thou be kynge or Emperour, yet if thou knowest Christe & God thorow Christ, and entendest to walke in the sight of God, and to mynistre thyne office trulye, thou shalt (to kepe iustice with all) be compelled to do daily that, which thou art no lesse loeth to do, then if thou shouldest cut of thyne arme, heade or any other membre of thyne own

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not ent
well for
thy learnyng

bodye,

bodye ye & if thou wilt folowe the right waye and nether turne on ꝑ right hand nor on ꝑ left thou shalt haue immediatlye thine own subiectes, thine own seruantes thin cõe Lordes, thyne own councellours & thine own prophets therto agaynst the. Unto whose frowarde malice & stouburnesse, ꝑ shalt be cõpelled to permitte a thousand thynges agaynst thy conscyence, not able to resist thẽ, at which thyne hert shal blede inwardly, & shalt sawse thy swet soppes which ꝑ world wenethe thou hast, Wt sorowes inow and stil mournyng, studyeng either alone or else wyth a fewe frendes secretlye night and daye and syghyng to God for helpe, to mytigate the furiouse frowardnesse of thẽ whom thou art not able to withstãde, that all goo not after the will of the vngodlye. What was Dauid compelled to suffer all the dayes of hys lyfe of his owne seruauntes the sonnes of Sertia beside the misthaunces of his owne childzen? And how was oure kynge John forsaken of his owne lordes, when he woulde haue put a good and godly reformation in his owne lãdes? How was Hẽrye the second compased in like maner of his owne prelates whom he had promoted of nought, with the secrete conspiracie of some of his owne temporal lordes with thẽ? I spare to speake of the mournynge of ꝑ true preachers and the poore comen people whiche haue none other helpe, but the secrete hande of God, and the worde of his promisse.

Kynge John

Hẽry ꝑ second

¶ But they shalbe comforted of all their tribulation and their sorow shalbe turned into ioye and that infinite and euerlastynge in the life to come. Neither are they without comforte here

in

in this world: for Christ hath promised to send theym a comfortoure to be wyth them for euer euen the spirite of trouthe which the worlde knoweth not. John. xiiii. And they reioyse in hope (of the comforte to come) Roma. xii.

And they ouercome thorowe fayeth, as it is wrytten Hebre. xi. the saynctes thorow fayth ouercame kingedomes and obtayned the promises. And. i. Jo. v. this is the victorie ẏ ouercomethe the worlde, enen oure fayth. But the blinde worlde nether seeth oure comforte nor our trust in God, nor how god thorow faith in his worde, helpeth vs and maketh vs ouercō.

☞ How ouercome they (wilt thou say) that be all wayes persecuted and euer slayne? verelye in euerye batayle some of thē that wynne the felde, be slayne: yet they leaue the victorye vnto their deare frendes for whose sakes they tooke the fight vpon them, and therfore are conqueroures, seinge they obtayne their purpose and maynteine that they fought for. The cursed ryche of this worlde whiche haue their ioye and comforte in theyr richesse: haue sence the begynnyng fought agaynst them, to wepe theym out of the worlde. But yet in vayne. For though they haue alwayes slayne some, yet those that were slayne, wanne the victorye for their brethren with their death, and euer encreased the numbre of them. And though they semed to die in the sight of the folyshe, yet they are in peace and haue obtayned that euerlastynge kyngedome for which they fought. And beside all this whē god plageth the world for their sinne, these that mourne and sorowy are marked with the signe of Tau in their for

hed=

heddes and saued from the plage, that they perysshe not with the wicked, as thou seest Ezechiel.ix. and as lot was delyuered from amõge the Sodomites.

The mourners for righwisnes are saued when God taketh vẽgeance no the vnrighte wyse.

☞ And contrarye wise, cursed are they that laugh now, þ is to saye, which haue their ioye, solace and comforte in their ryches: for they shall sorow and wepe. Luke.vi. And as it was answered the ryche mã Luke. xvi. Sonne remẽbre how that thou receyuedest thy good dayes in thy lyfe tyme, and Lazarus likewyse euell. And therfore is he comforted & thou tormẽted

## Blessed are the meke, for they shall enheret the erthe.

☞ By the erth vnderstãd al that we possesse in this worlde, whiche all, god will kepe for vs, if we be soft and meke. And what soeuer trouble arise, yet if we wilbe pacient and abyde the ende, will go on oure side: as it is wrytte in the xxxvi. Psal. the wicked shalbe weded out, but they that abyde the Lordes laysure, shal enheret the erthe. And agayne: wythin a while the wicked shalbe gone, thou shalt beholde the place where he was, and he shalbe awaye, but the meke or softe shall enheret the erthe. Euen as we saye, be still and haue thy wyll, and of lytle medlynge comethe moche rest: for a patyent man shall weare out all his enemyes.

Meknes possesseth the erth.

☞ It is impossible to dwel in ani place where no displeasure should be done the. If it be done vnwillyngly, as when thy neyboures beastes breake in to thy corne by some chaunce a gainst his wil, then it is reason that thou suffre

and

and forgeue. If it be doone of malice and selfe will the with reuengynge thou doest but with podering in the fire, make the flame greater, and geuest an occasion of more euell to be done the. If any man rade on the and rebuke the, answere not agayne, and the heate of hys malyce shall dye in it selfe and goo out immediatlye, as fyre dothe when no more woode is layde theron. If the wronge that is done be greater then thou art able to beare, truste in God and complayne wyth all mekenesse vnto the officer that is set of God to forbid suche violence. And if the gentelmē that dwelle aboute the, be tyraunte, be readye to helpe to fette theyr wood, to plow theyr lande, to bryng in theyr herueste and so forthe, and let thy wyfe vilet my ladye nowe and then with a coupe of hennes or a fatte capon and such like, and then thou shalt possesse all the remnaunte in reste or elle one quarel or other maye be pyched to the, to make the quite of al together.

Learne to lyue in quiete.

☞ Chose whether thou wilt ye softnesse and sufferynge haue God on thy side, euer to saue the and to giue the euer ynough, and to haue a good conscience and peace on the erthe, or wyth curyousnesse and impaciencie to haue God agaynst the and to be polled a lytle and lytle of all together: and to haue an euell conscience & neuer rest on the erth, and to haue thy dayes shortened therto, God hath promysed if thou be mekeand softe and suffre a litle persecution to geue the not onlye in the lyfe to come, but also an hundred folde here in thys lyfe: that is to saye to geue the hys owne selfe and to be thy protec-

Hundred fold

tour

four and to, minyster the euer ynough, whiche maye of right be called an hundred folde: and is a treasure passyng the treasure of al princes

¶ Finalye Christ teacheth here how euery mā must liue for him selfe amonge them to whome he is neyboure, and in pryuate matters in which he is but as a neyboure though he be a kynge: and in which thou canst not be to sokte. But and if thou be an officer, then thou muste be good, kynd and merciful, but not a mylkesopp and negligent. As to whome thou art a father them must thou rule and make obaye, and þ with sharpnesse, if softenesse will not be harde and so in all other offices.

The prinat person maye not aduenge but the office muste

**Blessed are they that hongre and thirst for rightwilnesse, for they shalbe fullfilled.**

¶ Righteousnes in this place is not taken for the principalle righteousnes of a christen man, thorow which the person is good and accepted before God. For these .viii. poyntes are but doctryne of the frutes and workes of a christē mā before which the faythe must be there: to make righteous wythout all deserynge of workes and as a tree out of which al such frutes & workes must sprynge. Wherfore vnderstande here the outwarde righteousnes before the worlde and true and faythfull dealynge ech: wother, and iust executynge of þ offices of all maner degres and mekenes is obedience of all that are vnder power. So that the meanynge is: happy are they, whiche not only do their duties to all

Rightwilnes

men

men, but also studye thelpe to the vtter moste of their power with worde, deade, counsel and exhortinge that all other deale truly also accordynge to the degree that euery man beareth in the world, and be as desyrouse to further good order and righteous dealynge, as the hongrie and thirstie be desirouse to eate and drinke.

☞ And note that it is not for naught that he sayth hongre and thurst. For excepte thy soule hongre and thurst for this righteousnes of hir new nature, as the bodie dothe for meate and drinke of hys olde nature, the deuell and the childre of this world (which cannot suffre that a man either dealle trulye hym selfe or helpe other; will so resiste the, plage the and so werie the that thou haddest leuer of verye mistrust and desperacō that ought should be better, for sake all and make thy selfe a monke or a fryer ye or rōne into a straunge contreye and leaue all thy frendes, then to abyde in the world, and to let it chose whether it will sinke or swimme.

Monke

Monkes why they runne intoreligion.

☞ But to comforte vs, that we faynte not or be werye of well doynge, Christe promyseth that all that haue this thurst and hongre, shall haue their lust satisfied, and be translated into a kyngdōme, wher none vnrightwisenes is, beydes that thou shalt here at length se manye come to the right waye and helpe with the, and many thynges that cannot be all together mended, yet somewhat bettered and more tolerable so that all rightwisnesse shall not be quenched.

Luke. vi.

☞ And contrary wise cursed be al they ꝑ are full, as Luke in the. vi. sayethe, that is to saye, the hypocrites which to auoyde all laboure, sorow, care, combraunce and sofferynge wyth

their

their brethern, gett them to dennes to lyue at rest and to fill their belyes, the wealth of other men not regarded. No, it were a greffe to them that other were better, that they alone maye be taken for holie, and that who so euer will to heauen must bie it of them: ye they be so full, that they cõpare them selues to other poore sinners and looke as narowly on them as the phareseye dyd on the publican, thankinge god that he alone was good, and the other euell. Cursed are they yet for all their fulnesse, for they shall honger with euerlasting honger wher none shal geue thẽ to eate nor they haue any refresshinge of theyr paynes. Monkes be cursed.

## Blessed be the mercifull, for they shall obtayne mercie.

☞ To be mercifull, is to haue compassion: to feale a nother mãnes decease, and to mourn with them that mourne and suffre with them that suffre, and to helpe and socoure them that are in tribulaciõ and aduersite, and to comfort them wyth good councell and wholsome instruction and louynge wordes. And to be mercifull, is louyngly to forgeue them that offended the, assone as they knowledge their mysdoynge and are the mercie. To be mercifull, is pacientlye longe to abyde the cõuersion of sinners with a lustie courage and hope that God will at the last conuerte them, and in the meane tyme to praye instantlye for them, and euer when he seethe an occasion, to exhortte them, warne them, monyshe them and rebuke them And to be mercifull, is to enterpret all to the best, and to loke thorow the fyngers at manye thinges To be mercifull what it is

thinges, and not to make a greuouse sinne of euery smal tryfle, and to suffer and forbeare in his owne cause the malice of them that will not repent nor be a knowē of their wickednesse, as lōg as he can suffre it, and as longe as it ought to be suffred, and when he can no lenger, then to complayne to them that haue authorite to forbydde wrounge and to punyshe suche euell doers

Monke

☞ But ẏ hipocrites cleane contrary cōdēpne all men for greuouse synners, saue them onlye that bye their holynesse of them. And because they wyl suffre wyth no man, they get them to silence. And because they wyll helpe no man all that they haue they saye partayneth to the couent and is none of theirs. And if they be offended, they will be aduenged immediatlye.

Couent

And to clooke, that they shuld not seme to aduenge them selues, the mater (saye they partayneth to god and holy churche, or to some saynt or to one or other holy thynge: as if thou smite one of them on the one cheke, he wyll turne to the the other yet he will aduenge him selfe. But the iniurye of the holy oyle wherewyth he was annointed, that must he adueng, and that with a spiritual punyshement, that thou must be accursed as blacke as a colyer and delyuered to Sathan. And if thou come not in and axe absolution & offer thy selfe to penaūce & to payeng therto, they wil not suffre til the deuel fetch the But wyll delyuer the to the fyre in the meane tym. And al for zele of rightwissnesse (say they.

Holye oyle: must be aduenged.

What the zeale of the rightuousnes is.

☞ O hipocrites, the zele of rightwisnes is to hongre and thirst for righteousnes, as it is abo ue described: that is, to care and studye and to

doo

doo the vttermooſt of thy power, ꝙ all thinges went in the right courſe and due ordre both thorow all degrees of the temporalitie & alſo of the ſpiritualtie, and to Jeopard life & goodes therō

zeale of rightwilnes what it is,

☞ All the world can beare recorde what payne ye take and howe ye care for the tēporal comune wealth, that all degrees therin dyd and had their dutie: and how ye put youre liues in aduenture to preach the truth, and to enfourme lordes and prynces and to crie vpon them to feare God and to be learned, and to miniſtre their offices trulye vnto their ſubiectes, and to bee mercifull and an example of vertue vnto thē. And howe helpe ye that youth were brought vp in learnynge and vertue, and that the poore were prouided for of fode and raymēt &c? And how prouide ye that your prieſtes be all lerned, and preach and do their duties truly euery man in his paryſhe? how prouid ye that ſectes ariſe not to polle the people and lead thē out of the waye vnder a coloure of longe prayinge and Hypocritiſche holyneſſe, liuyng theym ſelues ydle and beyng vtterlye vnto the comen wealthe improfitable? who ſmelleth not, the ſwete odour of chaſtite that is amōg youre What righteouſnes is in youre ſanctuaryes, & what indifferent equite is in all youre exemptions, priueleges and liberties? By your workes we Iudge you and youre zele to righteouſnes, and not by youre ſophiſticall ſubtile reaſons, with whyche ye would claw oure eares, bleare oure eyes and begile oure wittes, to take youre tyrannouſe couetouſe crudelitie for the zele of righteouſnes.

Care.
How the ſpiritualty, care for the tēporall comen wealth.

☞ Finallye he that wyll not be mercyfull, to

thinges, and not to make a greuouse sinne of euery smal tryfle, and to suffer and forbeare in his owne cause the malice of them that will not repent nor be a knowē of their wickednesse, as lōg as he can suffre it, and as longe as it ought to be suffred, and when he can no lenger, then to complayne to them that haue authorite to forbydde wrounge and to punyshe suche euell doers

Monke

☞ But ẏ hipocrites cleane contrary cōdēpne all men for greuouse synners, saue them onlye that bye their holynesse of them. And because they wyl suffre wyth no man, they get them to silence. And because they wyll helpe no man all that they haue they saye partayneth to the couent and is none of theirs. And if they be offended, they will be aduenged immediatlye.

Couent

And to clooke, that they shuld not seme to aduenge them selues, the mater (saye they partayneth to god and holy churche, or to some saynt or to one or other holy thynge: as if thou smite one of them on the one cheke, he wyll turne to the the other yet he will aduenge him selfe. But the iniurye of the holy oyle wherewyth he was annointed, that must he adueng, and that with a spiritual punyshement, that thou must be accursed as blacke as a colyer and delyuered to Sathan. And if thou come not in and axe absolucion & offer thy selfe to penaūce & to payeng therto, they wil not suffre til the deuel fetch the But wyll delyuer the to the fyre in the meane tym. And al for zele of rightwissnesse (say they.

Holye oyle: must be aduenged.

☞ O hipocrites, the zele of rightwisnes is to hongre and thirst for righteousnes, as it is aboue described: that is, to care and studye and to

What the zeale of the rightuousnes is.

doo

doo the vttermooſt of thy power, ℔ all thinges went in the right courſe and due ordre both thorow all degrees of the temporalitie & alſo of the ſpirituaitie, and to Jeopard life & goodes therō

zeale of rightwiſnes what it is,

☞ All the worlde can beare recorde what payne ye take and howe ye care for the tēporal comune wealth, that all degrees therin dyd and had their dutie: and how ye put youre liues in aduenture to preach the truth, and to enfourme lordes and princes and to crie vpon them to feare God and to be learned, and to miniſtre their offices truelye vnto their ſubiectes, and to bee mercifull and an example of vertue vnto thē. And howe helpe ye that youth were brought vp in learnynge and vertue, and that the poore were prouided for of fode and raymēt &c? And how prouide ye that your prieſtes be all lerned, and preach and do their duties truly euery man in his paryſhe & how prouid ye that ſectes ariſe not to polle the people and lead thē out of the waye vnder a colloure of longe prayinge and Hypocritiſche holyneſſe, liuyng theym ſelues ydle and beynge vtterlye vnto the comen wealthe inprofitable & who ſmelleth not, the ſwete odour of chaſtite that is amōg youre What righteouſnes is in youre ſanctuaryes, & what indifferent equite is in all youre exemptions, priueleges and liberties? By your workes we Judge you and youre zele to righteouſnes, and not by youre ſophiſticall ſubtle reaſons, with whyche ye would claw oure eares, bleare oure eyes and begile oure wittes, to take youre tyrannouſe couetouſe crudelitie for the zele of righteouſnes.

Care.
How the ſpirituaky, care for the tempozall comen wealth.

☞ Finallye he that wyll not be mercyfull, to

be blessed of God and to obtayne mercye of him bothe heare and in the lyfe to come, let him be a cursed wyth the vnmercifull and to him be iudgement without mercie, accordynge to the wordes of saynt James in his seconde Epistle.

vi. **Blessed be the pure in heart, for they shall se God.**

☞ That which entreth into a mā defileth not a man. But the thynges that defile a man, proceade fyrst out of hys herte, as thou mayst se Math. xv. Thence come out euell thoughtes (sayth Christ) as murther, adulterie, fornication, thefte, false witnessinges and blasphemies. These are the thinges that make a man fowle. A man then is not fowle in the sight of God, tyll his herte be fowle. And the fylthynesse of the herte are thoughtes that studye to breake Gods cōmaundementes. Wherfore the purenesse of the herte is the consentyng and studyouse purpose to kepe the law of God & to meane trulye in all thy wordes and workes, & to do them with a true entent.

The filthines of ẏ hert what

The purenesse of the herte what.

☞ It foloweth then that thou mayst be pure herted and there wyth doo all that God hath commaunded or not forboden. Thou mayst be pure herted and haue a wife and get childrē, be a iudge & cōdēpned to deth thē that haue deserued it, hang or heed euel doers, after thēy be bi a iust processe condemned, thou mayst be pure herted, and do al the drudge in the worlde. Lot was pure herted among the Sodomites. Nicodemus being in the councell among them that conspired the death of Christ was pure herted & cōsented not with thē to ẏ deth of ẏ innocēt.

It

☞ If the law be written in thyn hert it will driue the to Christ, which is the end of the law to iustifie all that beleue. Rom. x. And Christe will shew the his father, for no man seeth the father but the sonne, and he to whom the sõne will shewe him Luke. x. cha. If thou beleue in Christ, that he is thy sauyour: that fayth will lead the in immediatly and shew the God with a louelye and amiable countenaunce, and make the feale and se howe that he is thy father, all mercifull to the and at one with the, and thou his sonne and highlie in his fauoure and grace and sure that thou pleasest him whē thou dost an hundred thynges which some holye people woulde suppose them selues defiled, if they shoulde but thynke on them. And to se God is the blessing of a pure herte.

☞ Impure and vnclean herted thē are althei that study to breake Gods commaundementes Impure herted are al that beleue not in Christ to be iustified by him. Impure herted ar al hypocrites ẏ doe their worke for a false purpose ether for prayse, profite or to be iustifyed ther- Impure herted who?
by, which painted sepulchres (as Christ calleth them, can neuer se God: or be sure that they be in the state of grace and that their workes be accept, because they haue no Gods word with them but cleane agaynst theym.

**Blessed are the peacemakers, for they shalbe called the childzen of God.** vii.

To inhēret this blessing it is not only requi- Peacemaking
red ẏ thou haue peace in thy self, and that thou what.

take all to the best, & be not offended lightly & for euery smale tryfle, & alway redy to forgeue, nor sow no discord, nor aduenge thyne owne wrong but also that thou be feruent and diligēt to make peace and to go betwene, wher thou knowest or herest malice and enuy to be, or sest bate or strife to arise betwene persone, and person, and that thou leaue nothing vnsought, to set thē at one.

Princes what they ought to do yer they make warre.

☞ And though Christ here speake not of the temporall swerde, but teacheth how euery mā shall lyue for him selfe towarde his neyboure: yet Princes, if they wilbe Gods childrē, must not only giue no cause of warre nor begynne, but also, though he haue a iust cause suffer him selfe to be entreated. if he that gaue the cause repēt. and must also seke alwaies of peace before he fighte. Howe be it, when all is sought, and nothing wil helpe, then he ought and is bound to defende hys lande and subiectes, and in so doinge he is a peace maker, as well as whē he causeth theues and murtherars to be punished for their euill doynge and breakynge of the comen peace of his lande and subiectes.

☞ If thou haue peace in thy selfe and louest the peace of thy brethren after this maner, so is god thorow Christ at peace with the, and thou his beloued sonne and heyre also. ¶ Moreouer, if the wrong done the, be greater, thē thou maest beare: as when thou art a person, not for thy selfe only, but in respect of other, in what soeuer worldlye degree it bee, and hast an office committed the: then, when thou haste warned with all good maner him that dyd it, and none amēdment wilbe had, kepte peace in thyne hert & lone him still, and cōplayne to thē that are set

to

to refourme soch things, and so art thou yet a peacemaker and still the sone of God. But if thou aduenge thy selfe or desyreste more then that suche wronges be forboden, thou synnest agaynst God, in takynge the auctority of God vpon the without his cōmaundement, God is father ouer al, and is of right, Judge ouer all his chyldren, and to him onlye partayneth all aduēging, Who therfore with out his cōmaundement aduengeth ether with hert or hand, the same doth cast him selfe into the handes of the swerde, and loseth the right of his cause.

Vengeaunce partayneth to God only

☞ And on the other syde, cursed be the peace breakers, pikquarels, whisperers, bakbyters, sowers of discorde, dispraysers of them that be good to bringe thē out of fauoure, interpreters to euel that is doone for a good purpose, fynders of faultes where none is, sterers vp of princes to batayle & warre, and aboue al cursed be they that falsye belye the true preachers of gods word, to bryng thē into hate, and to shede their bloude wrongfully for hate of the truth For all suche are the children of the deuell.

## Blessed are thei that suffre persecucion for righteousnes sake, for thers is the kyngdome of heauen. vii.

☞ If the faith of Christ and law of God, in which two all righteousnes is contayned, be writtē in thyne herte: that is, if thou beleue in Christ to be iustified frō sinne or for remission of sinne, and consentest in thyne herte to the law that it is good, holy and iust and thy duty to do it and submittest thy selfe so to do, and ther vpō goest furth and testefiest that fayth &

law of righteousnes openlie vnto the world in worde and deade. Then will Sathan stere vp his membres agaynst the, and thou shalt be persecuted on euery side. But be of good conforte and faynte not. Cal to mynde the saiynge of Paule. ii. Timo. iii. how all that wil lyue godlye in Christe, Jesu, shall suffre persecution. Remember how all the prophetes that went before the were so dealt with Luke, vi, Remēbre the ensamples of the apostles, and of Christe him selfe, and that the disciple is no better thē his master, and that Christ admitteth no disciple, which not only leaueth not all: but also taketh his croise to. We be not called to a soft liuynge and to peace in this worlde, but vnto peace of conscience in god our father thorow Jesus Christ, & to warre in this world.

Peace the peace of christe is a peace of conscience.

☞ Moreouer confort thy selfe with ẏ hope of the blessynge of the inheritaunce of heauen ther to be glorified with Christe, if thou here suffre with him. For if we be like Christe here in his passions, and beare his Image in soule and bodie, and fight manfullye, that Sathan blot it not out, and suffre with Christ for bearynge recorde to righteousnes: than shall we be like him in glorye. Saynt John sayth in the iii, chapter of his first Epistle: yet it apereth not what we shalbe. But we knowe, that when he aperith, we shalbe like him. And Paul Philip. iii. oure conuersation is in heauen, whence we looke for a sauyoure, the Lorde Jesus Christe which shal chaunge our vile bodies and make them like his gloriouse bodye.

It is an happie thinge to suffre for ryghtousnes sake, but not for vnrightousnes. For what

prayse

prayse is it (saith Peter in the secõd of his first epistle) though ye suffre, whē ye be boseted for your offences, wherfor in the fourth of the same he saith, Let that none of you suffre as a murtherar or a theke or an euell doer or a busy bodye in other mennes matters Suche suffering glorifieth not God, nor thou art therby heyre of heauen, Beware therfore that thou deserue not that thou suffrest, But if thou doo: thē beware moche more of thē that woulde beare the in hande, how that soche sufferynge should be satisfaction of thy sinnes & a deseruyng of heuen. No, suffring for rightuousnes (though heuen be promised therto) yet doth it not deserue heauen, nor yet make satisfaction for the fore sinnes Christ doth both twayn. But if þ repēt & belene in Christ for the remission of sinne, and thē confesse, not only before God, but also opē before al þ se the suffre, how that thou hast deserued þ thou suffrest, for breaking the good & rightwise lawe of thy father, & then takest thy punyshemente pacientlye, as an holsome medecine to heale thy flesh that it sinne no more, and feare thy brethren that they falle not in to like offence, as Moses teacheth euery where: Then as thy patience in suffering is pleasaunt in the sight of thy brethren whyche beholde the, pitie the and suffre with the in their sertes, euen so is it in the sight of God, & it is to þ a sure token that thou hast true fayth and true repentaūce.

Payne
No bodli paīn can be a satysfaction to god saue Christes passiō

And as thei be blessed which suffre for righteousnes: euē so are they accursed which rune away & let it be trodē vnder þ fete, & wil not suffre for þ faith of their lord & law of their father nor stand by their nethours. in their iust causes.

viii. Blessed are ye, whē they reuile you, and persecute you and say al maner of euel saiengs against you for my sake, and yet lye. Reioyse & be glad for your rewarde is great in heauē. Euen so verely they persecuted the prophetes that were before you

What ꝑ most cruel persecuti ons.

☞ Here seist thou ꝑ vttermoost what a chri sten mā must looke for. It is not ynough to su ffre for righrwilnes: But that no bitternesse or poyson be lefte out of thy cuppe, thou shalt be reuyled and rayled vpon: and euen when thou art condempned to death, then be excommunicate and deliuered to sathā, depriued the felowship of holye churche, the companie of the angel les and of thy parte in Christes bloud, & shalt be curssed downe to hell, defied, detestate, and execrat with all the blasphemous raylinges ꝑ the poyson hert of hypocrites cā thinke or ima gine, and shalt be before thy face when thou goest to thy deathe, that al the worlde is persua ded and brought in beleffe that thou hast sayde and done that thou neuer thoughtest, and that thou dyest for that thou art as guiltesse of as ꝑ childe that is vnborne.

☞ Wil though iniquitie so hilie preuaile, & the ruthe for which thou dyest, be so low kept vnder & be not once knowē before the worlde, In so moche that it semeth rather to be hinde red by thy death, then furthered (which is of

al

al greffes the greatest (yet let not thyne harte fayle the nether dispeare, as thouge God hed forsaken the or loued the not. But cõforte thy selfe with olde ensamples how God hath suffred al his olde frendes to be so entreated, and also his onlye and deare sonne Iesus. Whose ensample aboue all other set before thine eyes, because thou art sure he was beloued aboue al ther, that thou doute not, but thou art beloued also, and so muche the more beloued, the more thou art lyke to the image of hys ensample in sufferinge.

Set the ensãple of Christe before the.

☞ Did not the hipocrites watch him in al his sermons, to trappe him in his owne wordes? was he not subtelsye apposed, whether it were lawful to paye trybute to Cesar? were not all his wordes wronge reported? were not his miracles ascribed to Belsebub, sayde they not, he was a samaritaine and had a deuel in him? was he not called a breaker of ꝑ sabath, a wine drinker, a frende of ꝑublicans and sinners? dyd he ought wherwith no faute was found, and that was not interpret to be doone for an euell purpose? was not the pretense of his deathe, the destroyenge of the temple, to bringe hym in to the hate of al men? was he not therto accused of treason, that he forbyd to paye trybute to Cesar: and that he moued the people to insurrection? Rayled they not on him in the bytterest of all his passion, as he hanged on the crosse, sayenge: saue thy selfe thou that sauest other: come downe from the crosse and we wyll beleue in the: kye wretche that destroyest the temple of God.

☞ Yet was he beloued of God, and so art ꝑ hys

His cause came to light also, and so shall thyne at the last: yea and thy rewarde is great in heauen with hym for thy depe sufferyng.

Cursed: Moost accurssede whoe

And on the other side, as thei be cursed which leaue righteousnes destitute and wyl not suffre therwith: so ar they most accurssed which know the truth, and yet not only fle therfrom because they wyll not suffre: but also for lucre, become the moost cruel enimies thereof and most subtle persecuters, and moost falslie lye thereon also.

workes iustyfye not.

☞ Finally though God whē he promyseth to blesse our workes, doe bynde vs to worke if we wil obtayn the blessyng or promyse: yet must we beware of thys pharesaicall pestilēce, to thinke that our workes dyd deserue the promises. For what soeuer God comaundeth vs to do, that is oure duite to do, though there were no such promise made to vs at all. The promise therfore cometh not of the deseruynge of the worker (as though God had nede of oughte that we coulde do) but of the pure mercye of God to make vs the more willyng to do that is our duite. &c. For if when we had done al that God cōmaundeth vs todo, he then gaue vs vp into the handes of tyrauntes and kylled vs, sent vs to purgatorye (which men so greatlye feare) or to hell, and all the angelles of heauen wyth vs, he dyd vs no wronge nor were vnryghtuous for oughte that we or they coulde calendge of deseruyng, howe soeuer that God vseth his creatures, he euer abydeth ryghteouse: tyll thou canste proue that after he hath bounde hym selfe wyth hys owne word of mercy, & he then breake promyse wyth them that kepe couenaunt wyth him. So nowe if nought were promysed, noughte coulde we

calendge

ealendge, what soeuer we dyd. And therfore the promyse cometh of the goodnes of the promiser onlye, and not of the deserupnge of those workes, of whyche God hath no nede, and whyche were no lesse oure dutye to dos, thoughe there were do soche promise.

**Ye be ỹ salt of the erthe. But if the salt be waxen vnsauery, what can bee salted therewyth? It is hence forth nothynge worth. But to be caste oute and to be troden vnder fote of men.**

☞ The office of an Apostle and true preacher is to salt, not onlye the corrupt maners and conuersation of erthye people, but also the rotten herte within and all that spryngeth out therof, their naturall reason, their wyll, their vndersta dyng and wisedome: yea, and their fayth and belefe and all that they haue imagened wythoute Godes worde, concernynge ryghtousnes iustifienge, satisfactiō and seruinge of God. And the nature of salt is to byte, frete, and make smarte. And the sicke pacientes of the worlde are meruelouse impacient: so that thoughe with greate payne they can suffre their grosse synnes to be rebuked vnder a fassion, as in a parable a farre of, yet to haue theyr righteousnes theyr holynesse and seruynge of God and his sayntes, disalowed, improued and condempned for damnable and deuelyshe, that maye they not abyde In so much that thou must leaue thy saltyng or else

It is a leopardous thyng to salt hypocrisy

elſe be prepared to ſuffre agayne: euen to be cal led a rayler, ſeditious, a maker of diſcorde and a troubeler of the comen peace, yea ſchismatticke and an hereticke alſo, and to be lyed vpon, that thou haſt done and ſaide that thou neuer thoughteſte, and then to be called coram nobis, and to ſynge a newe songe for ſwete ſaltynge, or elſe to be ſent after thy felowes that are gone before, and the waye thy maſter went.

Salt, who is meete to salte.

☞ True preachinge is a ſaltynge that ſtereth vp perſecution, and an offyce that no manne is meete for ſaue he that is ſeaſoned him ſelfe before with pouertie in ſpirit, ſoftenesſe, mekenesſe, pacience, mercifulneſſe pureneſſe of herte and hongre of ryghteouſnes and lookynge for perſecution to: and hath all his hoope, comforte and ſolace in the bleſſynge onlye, & in no worldlye thynge.

☞ Naye, wyll ſome ſaye, a man myght preach longe ynoughe wythout perſecution, yea, and get fauoure to, if he wolde not medle wyth the pope, byſhoppes, prelates and holye goſſip people that lyue in contemplation and ſolitarineſſe, nor with great men of the worlde. I aunſwere, true preachynge is ſaltynge, and all that is corrupt muſte be ſalted. And thoſe perſones are of al other moſt corrupte: and therfore may not be left vntouched.

☞ The popes pardones muſt be rebuked, the abuſe of the Maſſe, of the ſacramentes and of all the ceremonies muſte be rebuked and ſalted And ſellynge of merites and of prayers muſt be nedes ſalted. The abuſe of faſtynge and of pilgrimage muſte alſo be ſalted. All Idolatrye and falſe fayth muſte be rebuked. And thoſe Friers

that

that teach men to beleue in saint Fraunces cote howe that they shall neuer come in hell or purgatori, if they be buryed therein, maye not be passed ouer with silence.

¶ The payn and greffe of saityng made mõkes fle to their cloystures. Maye (say they) we went thether of pure deuocion to praye for the people. Ye but for al that the more ye encreasle, and the more ye multiply your praiers, þ worsle the worlde is. That is not our faute (say they) but theyrs, that they dysposle not theym selues but continue in synne, and so are vnapte to receyue the influence of our prayers. O hypocrites, if ye were true saite and had good hertes & loued your neyghbours (if dead men be neyghbours to them that are alyue) and wolde come out of your dennes and take payne to salt and season them, ye should make a great meany of them so apte, that your prayers might take effect. But now seyng as ye say, they be so vnsauori that your praiers be to them improfitable thoughe their goodes be to you profitable, and yet ye haue no cõpassiõ to com out and salt thẽ it is manifest that ye loue not them, but theirs, and that ye pray not for thẽ, but vnder the colour of prayeng mocke them and robbe them.

¶ Finally ye salt which is the true vnderstandinge of the lawe, of faith and of the entent of all workes hath in you lost his vertue, neither be there any so vnsauorye in the worlde as ye are nor any that so sore kycke against true salting as ye: and therfore to be cast out and trodẽ vnder foote, and dispised of all men, by the ryghteouse iudgement of God.

¶ Yf salt haue lost his saltnes, it is good for nos

Mõkes why they runne to cloysters.

Spiritual-

nothynge but to be troaden vnder fote of men

whi thei be dis pysed.

That is, if the preacher which for his doctrine is called salt, haue lost the nature of salt: that is to saye, his sharpnesse in rebukinge all vnrighteousnes, all naturall reason, naturall witte and vnderstandyng, and all trust and confidence in what soeuer it be, saue in the bloude of Christe: he is condempned of God and disalowed of al thē that cleaue to the truth. In what case stande they thē that haue benifices & preache not? verely though they stand at the altar, yet are they excōmunicate and caste out of the liuing church of almighty God.

Ceremonyes must be salted.

And what if the doctrin be not true salt? verely then is it to be troden vnder foote: As must all weryshe and vnsauery ceremonies whych haue lofte their significations, and not only teache not and are become vnprofitable and do no more seruice to manne: but also haue obtayned authority as God in the herte of man, that mā serueth them and putteth in them the trust and confidēce that he shuld put in God his maker thorow Iesus Christ his redemer. Are the institucions of man better then Gods? yea, are Goddes ordinaunces better nowe then in the olde tyme? The Prophetes trode vnder foote and defyed the temple of God and the sacrifices of God and all ceremonies that God had ordayned, with fastynges and prayenges, and all that the people peruerted and comitted idolatrie with. We haue as strait a cōmaundemēt to salt and to rebuke all vngodlynesse as had the prophetes. Will they then haue their ceremonyes honourably spoken of, then let them reforme them to the right vse, and put the salt

of

of the true meanyng and significations of thē to them agayn. But as they be now vsed, none that loueth Christ, canne speake honourablye of them? what true Christen man can geue honoure to that that taketh all honoure from Christ? who can geue honour to that that sleyeth the soule of hys brother and robbethe hys herte of that trust and confydence whyche he shulde geue to his lorde that hath boughte hym with his blouder?

Ye are ye lyght of the world. A city that lieth on an hill, cānot be hid, nether do men light a candle and put it vnder a bushel, but on a cādelstick, and so geueth it light to all that are in the howse. Let youre lyghte so shyne before men, that they se youre good worckes, and prayse your father that is in heauen.

☞ Christ goth forth and describeth the office of an Apostle and true preacher by a nother liknesse, callynge theim as before the salte of the erthe. Euen so here the lighte of the worlde signifyeng therby that all the doctrine, all the wysdome and high knowledge of the worlde. whether it were philosophye of naturall conclusions, of maners and vertue, or of lawes of

rights-

righteousnes, whether it were of the holy scripture and of God him selfe, was yet but a darkenesse, vntyll the doctryne of hys Apostles came. That is to saye, vntyl the knowledge of Christ cam, how that he is the sacrifice for our synnes, oure satisfaction, oure peace, attonement and redemption, oure lyfe therto and resurrection. What soeuer holynesse, wisdome, vertue, perfectnesse or rightwysnesse is in the worlde amonge men, howsoeuer perfecte and holye they appeare, yet is all dampnable darknesse, excepte the right knowledge of Christes bloude be there first, to iustefie the hert before all other holynesse.

Darcknes All knowledge is darcknes tyll the knowledge of christes bloudsheddyng be in the herte.

☞ Another conclusion. As a citte buylt on a hill cannot bee hydde: no more can the lyghte of Christes Gospel. Let the worlde rage as much as they will yet it wyll shyne on their sore eyes whether they be content or no.

☞ Another conclusion: as mē light not a candle to whelme it vnder a bushell, but to put it on a Candelsticke to lighte all that are in the house: euen so the light of Christes gospel may not bee hydde nor made a seuerall thynge, as though it partayned to some certaine holy persones onlye. Naye it is the lyghte of the whole worlde and partayneth to all men, and therfore may not be made seuerall. It is a madnesse that diuerse mē saye, the laye people maye not knowe it: except they can proue that the laye people bee not of the worlde. Moreouer, it wyll not be hyd, but as the lightenynge that breakythe out of the cloudes, shyneth ouer all: euē so dothe the gospell of Christe. For where it is truely receiued, there it purifieth the herte and ma-

Laye. The laye ought to haue ỹ gospie.

maketh the persone to consente to the lawes of God and to begynne a newe and a godlye liuynge, fashyoned after Goddes lawes and without all dissimulacion. And then it wil kendle so greate loue in hym towarde hys neyghboure that he shall not onelye haue compassion on hym in hys bodelye aduersite, but muche more pitie hym ouer the blyndenesse of hys soule, and to minister to hym Christes Gospell, wherefore if they saye, it is here or there in Sayncte Fraunceese coate or Sayncte Dominickes and in suche other lyke peirye, and that if thou wilte put on that cote, thou shalt fynde it there: it is false. For if it were there, thou shouldeste see it shyne a broade, thoughe thou crepest not in to a sell or a monkes coule, as thou seest ꝑ lightenyng without crepyng in to the cloudes, yea, their lyght would so shyne, that men shoulde not onlye se the lyght of the Gospell, but also theyr good workes, whyche woulde as faste come out, as they now runne in. In so muche that thou shouldest se theym make them selues poore to helpe other: as they nowe make other poore, to make them selues ryche.

Golpell. The propertye of the Golpel.

Golpell The true golpell, is not hid in dennes.

☞ Thys light and salt pertayned not thē to the apostles and now to our bishopes and spirituality only. No, it pertayneth to the temporall men also. For al Kynges and all rulers are bounde to be salte and lyghte, not onlye in exsample of liuynge, but also in teachinge of doctryne vnto theyr subiectes, as well as they be bounde to punyshe euyll doers. Dothe not the scripture testifye that Kynge Dauid was chosen to be a shepardē to feade his people wyth

Kinges ought to be learned.

Goddes worde. It is an euyl scholemaster that cannot saue beate only. But it is a good scholemaster that so teacheth, that few nede to be beaten. Thys salt and light therfore partayne to the temporaltye also, and that to euerye membre of Christes churche: so that euerye man ought to be salt and lyght to other.

☞ Euery man then may be a comen preacher thou wilt saye, and preache euery wher by his owne authorite. Naye verelye: No man maye yet be a commen preacher saue he that is called and chosen therto by the cõmen ordynaũce of the congregacion, as longe as the preacher teacheth the true worde of God. But euery pryuate man ought to bee in vertuouse liuynge both lyghte and salte to his neyghboure: in so much that the poorest ought to stryue to ouerrunne the byshope and to preache to hym in ensample of liuynge. Moreouer, euerye man ought to preache in worde and deade vnto his housholde and to them that are vnder hys gouernaunce &c. And though no man maye preache openly saue he that hath the office committed vnto hym, yet ought euery man to endeuoure hym selfe, to be as well lerned as the preacher as nye as it is possible. And euerye man may pryuatlye enforme hys neyghboure, yea and the preacher and byshop to, if nede be For if the preacher preache wrõge, then maye anye man whatsoeuer he be rebuke hym fyrste pryuately, and then (if that helpe not) to complayne further. And when all is proued, accordynge to the order of charytye, and yet none amendment had: then ought euery man that cã, to resyst hym, and to stãd by Christes doctyne,

The order how euery mã may be a preacher and how not.

and

and to ioparde lyfe and all for yt. Looke on the olde enſamples and they ſhall teache the.
☞ The Goſpel hath a nother fredome with hir then the temporall regiment. Though eue, rye mannes bodye and goodes be vnder the kynge doo he righte or wronge, yet is the authorite of Godes word fre and aboue the king ſo that the worſte in the realme maye tell the kyng, if he do him wrong, that he doth nought and other wyſe then God hath commaunded him, and ſo warne him to auoyde the wrathe of God whiche is the pacyent aduenger of all vnryghtwilnes. May I then and ought alſo, to reſyſt father and mother and all temporall power with Godes worde, whan they wrongfullye doo or cõmaunde that hurtethe or hyſleth the bodye: and haue I no power to reſyſt the byſhope or preacher that wyth falſe doctrine ſleyeth the ſoules for which my maſter and lorde Chriſt hath ſhed his blode? Are we other wyſe vnder oure byſhopes then Chriſt and his apoſtles and all the prophetes were vnder the byſhopes of the olde lawe? Naye verely: and therfore may we, and alſo ought to do as they did, and to anſwere as the apoſtles dyd. Act. v. Oportet magis obedire deo quam hominibus. We muſt rather obaye God then men. In the Goſpel euery man is Chriſtes diſciple: a perſon for him ſelfe, to defende Chriſtes doctrine in his owne perſone. The fayth of the biſhope wyll not helpe me: nor the byſhoppes keppynge the lawe is ſufficyente for me.
☞ But I muſte beleue in Chriſte for the remiſſion of all ſinne, for myne owne ſelfe and in mine owne perſõ. Nomore is the biſhoppes

or preachers defendynge Godes worde ynoughe for me. But I must defende it in myne owne person and ieoparde lyfe and all theron when I se neade and occasyon.

☞ I am bounde to get worldlye substaunce for my selfe and for mine housholde with my iust laboure and somewhat more for theym that cannot, to saue my neyboures bodye. And am I not more bounde to laboure for Godes worde to haue thereof in store, to saue my neyghbourees soule? And when is it so muche tym to resyst wyth Godes worde and to helpe, as when they whiche are belyued to minister the true worde, do slea the soules wyth false doctryne for couetousnes sake. He that is not readye to gyue his lyfe for the mayntenaunce of Christes doctryne against hipocrytes, wt what soeuer name or tytle they be dysguysed, the same is not worthy of Christe nor can be Christes disciple, by the verye wordes and testimonye of Christ, Neuertheiater we must vse wisdome, pacience, mekenes and a discrete protestle after the due order of charyte in oure defendynge the worde of God, least whyle we goo aboute to amende oure prelates we make the worse. But when we haue proued al that charite byndeth vs and yet in vayne: then we muste come forthe openlye and rebuke theyr wyckednes in the face of the worlde and ieopardе lyfe and all theron.

Ye shall not thinke that I am com. to distroye the law or the pro phetes, no I am not come to dest

roye

stroie them, but to fulfyl thē. For trulie I saye vnto you, till heauē and erthe perishe, there shall not one iote or one title of the lawe scape, till all be fulfilled.

☞ A litle before Christe calleth his disciples the light of the worlde and the salt of the erth, and that because of their doctrine, wherewyth they should lyghten the blynde vnderstādynge of man, and with true knowleg dryue out the false opinions and sophisticall persuasions of natural reason, and deliuer the scripture oute of the captiuite of false gloses which the hypocritish phareseys had patched thereto: and so out of the light of true knowledge, to stere vp a newe liuynge, and to salt and ceason the corrupte maners of the olde blynde conuersacion For where false doctrine, corrupt opinions & sophisticall gloses raigne in the witte and vnderstandynge: there is the liuynge deuelyshe in the sighte of God, how so euer it appere in the sight of the blynde worlde. And on the other side, where the doctryne is true and perfecte, there foloweth godlye liuinge of necessite. For out of the inward belieffe of the hert, floweth the outwarde conuersacion of the membres. He that beleueth that he oughte to loue his enemye, shall neuer cease fightynge against his owne selfe, till he haue weded all rancoure and malice out of his herte, But he that beleueth it not, shall put a visure of hypocresie on his face, til he get oportunite to aduēg him self

False doctrin causeth, euyll workes

True doctryn is cause of good workes.

☞ And here he begynneth to teache them to be that light and that salt of whyche he spake: and sayeth. Though the scribes & phareses beare the people in hand, that all ỳ I do, is of the deuell, and accuse me of breakynge the law and the prophettes (as they afterwarde rayled on the apostles, that they drawe the people from good workes, thorowe preachynge the iustifiynge and ryghtwisnesse of fayth) yet se that ye my disciples, be not of that beleue. For heauen and erthe shall soner perysshe then one minume or title of the law shuld be put out. I come not to distroy the law, but to repare it onlye, and to make it goo vpright where it halteth: and euen to make croked strayghte, and rough smoth, as Iohn the Baptist doth in the wildernesse, and to teache the true vnderstandynge of the lawe. With out me the lawe cannot be fulfilled: nor neuer coulde. For thoughe the law were geuen by Moses, yet grace & verite: that is to saye, the true vnderstandynge & power to loue it & of loue to fulfyll it, cometh and euer came thorow faith in me.

Grace & truth thorow Iesus Christ.

☞ I do but only wype away the filthy and rotten gloses, whyche the Scrybes and the phareses haue smered to the law and the prophetes, and rebuke their dampnable lyuynge which they haue facioned, not after the law of God, but after their owne sophisticall gloses fayned to mocke ouer the law of God, and to begile the whole worlde, and to leade theym in blyndnesse. And that the scribes and phareses falsly belye me how that I go about to destroy the law, & to set the people at a fleshly libertye, and to make them first disobedyent and to despise

kynde their spirituall prelates, and then to rise agaynst the tẽporal rulers and to make al commune, and to giue lycence to synne vnpunished cometh onlye of pure malice, hate, enuie & furiouse impacience, þ theyr visures are plucked from their faces and their hypocreste disclosed How be it what I teache & what my lernynge is concernynge the law, ye shall shortlye heare and that in fewe wordes.

**Whosoeuer breaketh one of these least cõmaundementes and teacheth men so, shalbe called the least in the kyngedome of heauen. But he that dothe them and teacheth theim, the same shalbe greate in the kyngedome of heauen.**

☞ Who so euer studye to destroy one of the commaundementes folowynge whiche are yet the least and but childyshe thynges in respecte of the perfecte doctryne that shall here after be shewed, and of the mysterye yet hid in Christ: and teache other men euen so, in worde or ensample, whether openlye or vnder a coloure & thorowe false gloses of hypocresy: that same doctoure shall all they of the kingdome of heauen abhore and despyce, and caste hym out of theyr company, as a sethynge potte doth cast vp hir fome and skome and purge hir selfe. So fast shall they of the kyngdome of heauen cleaue vnto the pure lawe of God without all mennes gloses.

Gloses They that destroy lawe of God with gloses must be cast out.

☞ But whosoeuer shal first fulfil them him selfe and then teache other, and set all hys studie to the furtheraũce and mayntening of thẽ, that doctoure shall all they of the kyngedome of heauen, haue in price, and folowe hym and seke hym out, as doth an Egle hyr praye, and cleaue to hym as burres. For these cõmaũdemẽtes are but the verye lawe of Moses (the draffe of the phareseis gloses, clẽsed out) interpreted accordynge to the pure worde of God & as the open texte compelleth to vnderstande them, if ye looke diligently theron.

The churche.

☞ The kyngdome of heauen, take for the cõgregacion or church of Christ. And to be of the kyngedome of heauen, is to knowe God for oure father, and Christ for oure lord and sauiour from al synne. And to enter in to this kingdome it is impossible, excepte the herte of man be to kepe the commaundemẽtes of God pure lye, as it is written. Jho. vii, if anye man wyll obaye hys wyll, that is to saye, the wyll of the father that sent me (sayth Christ) he shal know of the doctryne: whether it be of God, or whether I speake of myne owne head. For if thine herte be to do the will of God which is his cõmaundements, he wil gyue the a pure eye, both to descerne the true doctrin from the false, and the true doctoure from the howling hypocrite. And therfore he saythe.

Lawe Excepte a man loue gods lawe, he cannot vnderstand the doctrine of Christ

The ryghteousnes of Pharisies.

For I saye vnto you, except your rightwisnes excead ẏ righteousnesse of the scribes and pariseys, ye

ye cã not entre into the kingedõe of heauen.

☞ The rightwilnes of the scribes and phariseys cãnot entre into the kingdõe of heauen: the kyngdom of heauen is the true knowledg of God and Christ: ergo the rightwillnesse of the scrybes and phariseys neyther knowethe God nor Christe. He that is willynge to obaye the wyll of God, vnderstandeth the doc:ryne of Christe, as it is proued aboue: the scribes & the phariseys vnderstãde not the doctryne of Christ: ergo, they haue no will nor lust to obay the wyll of God. To obaye the wyll of God, is to seke the glorye of God (for the glorye of a master is the meke obedience of his seruauntes the glorye of a prynce is the humble obedyence of hys subiectes, the glorye of an husbande is the chaste obedience of his wife, the glorye of a father is the louynge obedience of hys childrẽ) the scribes and ꝑ phareseys haue no lust to obaye the will of God: Ergo, they seke not the glorye of God. Furthermore the scribes and the phareseis seke their owne glorie, they that seke their owne glorie, preache their owne doctrine, ergo, the scribes and the phareseis preach their owne doctryne. The maior thou hast Mathw xxiii, ꝑ scribes and phareseyes do all their workes to be sene of men: they loue to syt vppermost at feastes and to haue the chiefe seates in in the Synagoges, and salutations in the opẽ marketes, & to be called Rabbi. And the minor foloweth the texte aboue rehersed John. vii. he that speaketh of hym selfe or of hys owne heade seketh hys owne glorie: that is to saye, he

Glori. He that seketh his owne glori, techeth his owne doctrine & not his masters.

he that preacheth hys owne doctryne is euer knowē by seekyng his owne glorie: so that it is a generall rule to knowe that a man preachethe his owne doctryne, if he seke his owne glorye.

☞ Some man wyl haplye saye: the scribes and phareseys had no nother law thē Moses and the prophetes nor any other scripture: and grounded their saienges theron. That is truth, howe then preached they their owne doctrines verely it foloweth in the said seuenth of John. He that seketh the glorie of him that sent hym, the same is true & ther is no vnryghtewysnesse in him: that is to saye, he wyl do hys masters message truly & not altar it. Wher, cōtrariwise he that seketh his own glory, wil be false whē he is sent) and wil alter hys masters message, to turne hys masters glorie vnto his owne selfe. Euen so dyd the scrybes and pharyseys alter the worde of God for their owne profyte and glorie. And when Gods worde is altered wyth false glosses, it is no more Godes worde. As when God saith, loue thy neyboure, and thou puttest to thy leuen and sayest: if my neyboure do me no hurt nor saye me anye, I am bounde to loue him, but not to geue him at hys neade my goodes which I haue gotten with my sore labour. Now this is thy law and not Godes. Gods law is pure and single, loue thy nebour whether he be good or bad. And by loue God meaneth, to healp at nede. Now when god biddeth the to get thy liuynge and some what ouer to helpe him that cānot, or at a tyme hath not wherwith to helpe him selfe: if thou and xxx. or xl with the get you to wildernesse, and not onlye helpe not youre neybours, but also

Glorye.

He that seketh his owne glorey altereth his masters message.

Worde. Gods worde altered, is not his worde.

To loue is to helpe at neede.

Prayer. The prayer of Mō

rob

robbe a great numbre of two or thre thousand
pownd yerelye, how loue ye youre neybours
Soche men helpe the worlde with praier, thou
wilt saye to me. Thou ware better to say, they
robbe the world with their hypocrisie, say I to
the: and it is truth in dede, that they so do. For
if I stycke vp to the myddle in the myer lyke
to peryshe without present helpe, and thou stād
by and wilt not socoure me, but knelest down
and prayest, wil God heare the praiers of such
an hipocrite? God biddeth the so to loue me, ẏ
thou put thy selfe in ieopardie to helpe me, and
ẏ thyne hert while thi body laboureth, do pray
& trust in God, that he wil assist the, and thorow
ẏ to saue me. An hypocrite that wil put nether
bodye nor goodes in parell for to helpe me at
my nede, louethe me not nether hathe compa-
ssion on me, and therefore hys herte cannot
praye, thoughe he warge hys lyppes neuer so
muche. It is wrytten, John. ix. If a man be a
worshyper of God and do his will (whyche is
the true worshipe) him God heareth. Now the
wyll of God is, that we loue one a nother to
helpe at nede. And suche louers he heareth and
not subtile hipocrites. As loue maketh the help
me at my nede: so when it is past thy power to
helpe, it maketh the praye to God. Enen so
where is no loue to make the take bodely pain
with me there is no loue that maketh the praye
for me, But thy prayer is in deade for thy bely
which thou louest.

kes robbeth & helpeth not,

Loue prayeth.

☞ What were the scribes & pharesis? The
scribes beisides that they wer phariseis (as I
suppose) wer also offycers: as ar our byshopps
chauncelers, comyssaryes, Archdeacones and
officialles

Scribes and Pharises what thei wer

officialles. And the phariseys were rightoule men which had professed, not as now, one dominicke, the other Fraunces, another Barnardes rules: But euen to holde the verye lawe of God with prayer, fastynge & almose deede, and wer the flowre and perfection of al the lawes as S. Paule reioyseth of hym selfe Philippenses. iii saying: I was an Hebrue, and cõcerning the law a phariseye, and cõcernynge ỹ rightwisnesse of the law I was fautelesse. They were more honorable then anye secte of Monkes with vs, whether obseruaunce or Incre or what soeuer other be had in price.

The Pharisees myght better haue proued theym selues the trwe Churche then our spirituallte maye.

☞ These myght muche better haue reioysed to haue bene the true churche and to haue had the spirite of God, & that they coulde not haue erred then they whome al the worlde seeth, neither to kepe Godes lawes nor mannes, nor yet that deuelles law of their owne makynge For God had made them of the olde testamente as great promyses, that he would be theyr God, & that hys spirit & al grace should be wyth them, if they kepte his lawes, as he hath made to vs. Nowe seynge they kept the vttermoste iote of the lawe in the syghte of the worlde and were fautlesse: and seynge therto that God hath promysed neither vs nor them ought at all, but vpon the profession of kepynge his lawes: whether were more like to be the righte churche and to be taught of the spirit of God that theye could not erre, those phariseys or oures?

The promises are made vpõ the profession of the kepinge of the lawe of God, so that the church that wyll not kepe Goddes lawe hath no promise that they cã not erre

Myght not the generall councelles of those & the thynges there decreed wythout scripture, seme to be of as great authorite as the general coũcelles of oures, and the thinges there ordai-

ned

ned and decreed, both cleane without and also against gods worde? Might not the ceremõies whyche those had added to the ceremonyes of Moses, seme to be as holi and as wel to pleace God, as the ceremonies of ours. The thinges which they added to the ceremonyes of Moses were of the same kynde as those ceremonyes wer, and no more to be rebuked thẽ the ceremonies of Moyses. As for an ensample, if Moyses bade washe a table or a dysshe, when an vncleane worme had crept therout: the Pharisies dyd washe the table with a wete cloute before euerye refection, least anye vncleane thing haddde touched theim vnwares to all menne, as we put vnto oure tythes a mortuarye for al forgotten tythes. What was thẽ the wyckednesse of the pharisees? verely the leuen of their gloses to the moral lawes, by whiche they corrupted the cõmaundemẽtes and made them no more Gods: and their false faith in the ceremonies that the bare woorke was a sacrifice and a seruice to God, the significations losse: & the opinion of false rightwisnesse in their prayers fastynges and almose deades, that suche workes dyd iustifye a man before God, and not þ God forgeueth synne of hys mere mercye, if a man beleue, repent and promise to do his vtter moste to sin nomore. Whẽ these thus sate in þ hertes of the people, with the opinõ of vertue holines, and righteousnes, & their law the lawe of God, their workes, workes cõmaunded by God & confirmed by all his prophetes, as prayer, fasting and almose dede, & they looked vpon as the church of God that coulde not erre: and finallye they them selues eyther euerye where were

The wyckednes of the pharisies what it was

Preacher, wht the true preacher is accused of treason and hereste.

were the cheke rulers or so satte in the hertes of the rulers, that their worde was beleued to be the worde of God. What other thing could it be, to preach agaynst al such and to cõdẽpne their rightewilnesse for the mooste dampnable sinne that can be, than to seme to go aboute to destroye the lawe and the Prophetes? What other thing can suche a preacher seme to be before the blynd world, then an heretike, scismatike, seditioulse, possessed with ỹ deuel and worthie of shame mooste vile and death mooste cruell? And yet these must be first rebuked & their false rightwilnesse detect, yer thou maist preach agaynst open synners.

Hypocrisie
What hypocrisy muste bee first rebuked, though it be ieoperdie to preach agaynst it.

☞ Or elle if thou shuldest conuerte an open synner from his cupl lyuynge, thou shuldeste make him nyne hundred tymes worse then before. For he would attonce be one of these sore euen an Obseruaunt or of some like Secte, of whiche amonge an hundred thousande, thou shalt neuer bryng one to beleue in Christ.

☞ Where amonge open synners manye beleue at the hour of death: fall flat vppon Christ and beleue in him onlie without al other rightwilnesse. It were an hundred thousande times better neuer to praye, then to praye suche lyppe prayers: and neuer to fast or do almose then to fast and to do almose wyth a mynde therby to be made ryghteouse and to make satisfaction for the fore synnes.

Ye haue harde howe that it was sayde to thẽ of olde tyme, kill not, for whosoeuer kylleth shalbe in daunger

daunger of iudgemēt. But I say vnto you, whosoeuer is angrye with his brother, shalbe in daunger of iudgemēt. And whosoeuer saye vnto his brother Racha, shal be in daunger of a councell. But whosoeuer saye to hys brother, thou fole, shalbe in daunger of hel fyre.

☞ Here Christe begynneth, not to destroye the lawe (as the Phariseys had falsly accused him) but to restore it againe to the right vnderstandyng and to purge it from the glosses of the Phariseys. He that sleyeth shalbe giltye or in daunger of iudgement: that is to saye, if a man murther his dede testifieth against him: there is no more to do, then to pronounce sentēce of death agaynst him: Thys texte dyd the phariseis, extend no further then to kil with the hād and outwarde members. But hate, enuie, malice, churlyshnesse and to wythdrawe helpe at neade, to begile and circumuēt with wyles and subtile barganynge, was no synne at all. No, to bringe hym whome thou hatest to deathe with craft and falshed, so thou diddest not put thyne hāde therto, was no sinne at all. As whē they had brought Christ to deathe wrongfully and compelled Pilat with subtelte to sley him, they thought them selues pure. In so muche tha' they would not go into the hal for defylynge thē selues and beynge partakers with

The law is restored.

Pilate

Pilate in hys blonde. And Act. v they sayed to the Apostles: ye wolde bringe thys mans blond vpon vs, as who wolde saye, we slue him not. And Saul in the first boke of the Kynges in .xviii. Ch. being so wroth vñ Dauid, þ he wold gladly haue had hym slayne, determined yet þ he would not defile hym self, but to thrust hym into the handes of the Philistines, that they might slea him, and he him selfe abyde pure.

☞ And as oure spirituallie now offer a man mercie once, though he haue spoken against holy church, onlie if he will but periure and beare a fagot. But if he wyl not, they do but dote him a season, to wynne him and make him tell more, and then delyuer hym to the laye power saynge: he hath deserued the death by oure lawes and ye ought to kill him, how be it we desyre it not. But Christe restoreth the law again and sayeth, to be angrie wyth thy neyboure is to slea him and to deserue deathe. For the law goeth as well on the herte as on the hande. He that hateth his brother is a murtherar 1. Jo. iii. If then the blynde hande deserue deathe howe moche more those partes which haue the sight of reason? And he that sayeth Racha, lewde, or whatsoeuer signe of wrath it be, or that pronoketh to wrath hath not only deserued that men should immediatlye pronoũce sentence of deathe vpon him, but also þ whē death is pronounced they should gather a counsel, to decre what horrible death he should suffre And he that calleth hys brother: fole hath synned downe to hel.

Racha

How a man may be angrye without sinning

☞ Shall then a man not be angrie at al nor rebuke or punishe: yes if thou be a father or a mother, maister, maystresse, husbande, lorde or rular,

rular: yet with loue & mercie, that the angre, re
buke, or punyshement exceade not the faut or
trespace. Maye a man be angrye wyth louer
yea, mothers can be so with their childre. It is
a louynge anger that hateth onlie the vice and
studyeth to mende the person. But here is for-
boden not onlye wrath agaynst father, mother
and all that haue gouernaunce ouer the, which
is to be angrie and to grudge agaynst god him
selfe, and that the ruler shal not be wrath with
out a cause agaynste the subiect: but also all
priuate wrath agaynst thy neybour ouer whō
thou hast no rule nor he ouer the, no thoughe
he do the wrōge. For he that dothe wrōge lac-
kyth witte and discrecion and cānot amend til
he be informed and taught louinglie. Therfore
thou must refrayne thy wrath and tel hym hys
faute louynglye, and wyth kyndenesse wynne
hym to thy father: for he is thy brother as well
made and as deare bought as thou, and as well
beloued, though he be yet childysshe and lacke
discrecion.

☞ But some wil say I wil not hate my ney Loue is the
bour nor yet loue him or do him good, yes thou fulfyllynge of
must loue him: for the firste cōmaundemēt out the lawe.
of which all other flowe, is thou shalt loue the
lorde thy god with all thyne herte wyth al thy
soule & with al thy might. That is, thou muste-
kepe al his cōmaundementes wyth loue. Loue
must kepe the from killing or hurting thy ney-
boure and from couetynge in thine hert what
so euer is his. And. i. Jon. iiii. This cōmaunde-
ment haue we of him, that he which loueth god
loue his brother also. And agayne. i. Jon. iii. he
that hath the substaunce of this world and seth

E.i. hys

his brother haue necessitie, and shutteth vp hys compassion from him, how is the loue of God in him? he then that helpeth not at neade loueth not God, but breaketh the fyrste commaundement Let vs loue therfore sayth sayne John, not wyth worde and tonge, but in the deade & of a truthe. And agayne sayne John sayethe in the saide place, he that loueth not hys brother abideth yet stil in death. And of loue hath Moses textes inowe. But the Pharisays glosed them out, sayenge they were but good coũcels if a mã desired to be perfect, but not preceptes Exod. xxiii. If thou mete thyne enemyes oxe or asse goynge a straye, thou shalt in anye wyse bryng them to him againe. And if thou se thine enemies Asse falle downe vnder hys burthen, thou shalt helpe hym vp agayne. And Leuiticus. xix. thou shalt not hate thy brother in thine hert, but shalt in anye wise rebuke thy neyghbour, that thou bear no sinne for his sake. For if thou studye not to amende thy neybour whẽ he sinneth, so arte thou partaker of his sinnes And therfore when God taketh vengeaunce & sendeth whatsoeuer plage it be, to punysh open sinners, thou must perishe wyth them. For þ dedest sinne in the sight of God as depe as thei because thou dydest not loue the lawe of God to meinteyne it with all thyne hert soule power & myght. Is not he that seeth hys neibours howse in iespardye to be set on fyer and warneth not, nor helpeth in time, to auoyde the parell, worthy if his neybours howse be burnt vp, that his be brunt also: seynge yt was in his powre to haue kept al out of iopardy, if he had wolde: as he wold no dout if he had loued his

neybours

Synners. He that helpethe not to mende sinners muste suffer wyth them whẽ they be punished.

neyboure Euen so when God sendeth a gene-
rall pestilence or warre to thy citye, to punyshe
the sinne therof: art not thou worthy that thin
houle shuld be infected or perish, if thou migh-
test haue kept it from sinnyng, & thou haddest
been willynge therto: But if thou do thy beste
to further the law of God and to kepe thy lād
or neybours from sinnyng agaynst God, then
(though it helpe not) thou shalt beare no synne
for theyr sakes whē they be punished. Ye ther
fore that loueth the law of God, maye be bolde
in tyme of pestilence, and al ieopardye to beleue
in God. And again in the same place, thou shalt
not aduēg thi selfe, nor beare hate in mynde a-
gainst the children of thi people: But shalt loue
thy felow as thy self I am the Lorde. As who
shuld say, for my sake shalt þ do it. And Deu. x
The Lord your God, is the God of Gods, and
lord of lordes, a great God, mightie and terrible
which regardeth no mannes person or degre,
nor taketh gifts. But doth right to the father-
lesse and the widow, and loueth the straunger,
to geue him rayment and fode, loue therfor the
straunger, for ye were straungers in the lands
of Egipt. And Leuiticus. xix. if a straunger so-
tourne by the, in your lande, se that ye vexe him
not. But let the straunger that dwelleth among
you, be as one of youre selues, and loue him as
thy selfe. For ye were straungers in the land of
Egipte. I am the lord. As who shouldsay, loue
him for my sake.

☞ Notwythstandynge whē thy neighboure hath shewed the more vnkyndenesse then God hath loue, then mayest thou hate hym, and not before, but must loue hym for Gods sake, tyll

Note
Hate. when a man may hate his neybour.

he fight agaynst God to distroye the name and glorie of God.

Therfore when thou offerest thy gift at the altare, and ther remembrest that thy brother hath ought agaynst the leaue there thy gyfte before ỹ altare, & go first & recõcile thy selfe vnto thy brother, & then come & offer thy gifte. Agre wyth thyne aduersarie at once, whyle thou art in the way with him lest thin aduersarie deliuer the to the iudge, and ỹ iudge deliuer the to the ministre, & thou be caste into pryſõ. Verelye I saie vnto the, thou shalt not come out thence til ỹ haue payed the vttermoste farthinge.

☞ This text with ỹ similitude is som what subtle: and bydeth bothe him that hath offẽded to reconcile hym selfe as muche as in hym is and hym that is offended to forgeue and be at one. The offeryngꝭ were signes and dyd certifie a man that God was at one with him and was his frend and loued him. For the fatte of beastꝭ was offered and wine therto, as though God had fate and eat and dronke wyth thẽ: and

Offeryngꝭ or sacrifices what thei mẽt

the

the rest, they and their howshholdes did eat before God, as though they had eat and dronke wyth God, and were cōmaunded to be merye and to make good cheare, ful certified that god was at one with thē & had forgote all olde offences, and now loued them, that he wold full fill al his promises of mercie with them.

Now will God receyue no sacrifice: that is to wyt, neither forgeue or fulfil anye of hys promises except we be first reconciled vnto our brethren, whether we haue offended or be offēded In the chapiter folowynge thou readest. If ye forgeue, your father shal forgeue you, and Oze. vi. I loue mercie and not sacrifices and the knoledge of God moare then I do burnt offringes: that is to say, the knowledg of the apointmentes made betwene God & vs what he wyll haue vs to doo first, and thē what he wyll doo for vs againe. And Esaie. lviii. God refused fasting & punishyng of the body that was coupled with crudelite, & sayth he desired no suche fast: But saith this fast require I, ẏ ye be merciful and forgeue, & cloth the naked & feede the hongrye &c. Then cal (sayth he) and the Lorde shal answer: crye, and he shal say: se, here I am. And that similitude wyl, ẏ as a man here, if he wil no nother wyse agre, must suffre the extremitie of ẏ lawe, if he be brought before a iudge (for ẏ iudge hath no power to forgeue or to remit, but to condemne hym in the vtmost of the law) euē so, if we wil not forgeue one another here, we shal haue iudgemēt of god wout mercie. And that some make Purgatory of the last farthynge, they shewe theyr depe ignoraunce. Last farthing.

For first no similitude holde the euerye worde

and

and sillable of the similitude, furthemore when they dispute, till he paye the last farthynge, ergo he shall paye. But not in hel, ergo in purgatorie. I wise reason. Joseph knew not Marie till she had borne hir fyrste sonne, ergo she bare the seconde or he knew hir after. I will not forgeue the till I be dead or whyle I lyue, ergo I wyll doo it after my deathe, and a thousande like.

**Ye haue harde how it was sayde to them of olde tyme, commit not adulterie. But I say to you, that whosoeuer loketh on a wife, lustynge after hyr, hath cõmitted aduoutrie wyth hir al readie in his herte.**

☞ This cõmaundement, cõmytte none adulterie, had the Pharieys blynded and corrupte with their sophistrye and leuen. interpretynge the concupiscence of the herte, lewde toyes, filthie gestures, vncleane wordes, clyppinge, kyssinge and so forthe, not to be imputed for synne But euen the act and deed alone, though Moses say in the texte, thou shalt not couet thy neyghbours wife. etc. But Christ putteth to, lyghtly salt and bringethe the precepte to hys true vnderstandyng and natural tast agayne: and condempneth the rote of synne, the concupiscence and consent of the herte. Before the worlde I am no murtherar tyl I haue killed with myne hand. But before God I kyll, if I hate: yea, if I loue not, and of loue kepe me both from doing

hurt

hurt, and also be readye and prepared to helpe at neade. Euen so the cõsent of the herte with al other meanes that folow thereof, be as wel aduoultrie before God, as the deed it selfe.

Finnallye I am an aduouterer befor God, if I so loue not my nebour, that very loue forbide me to couet his wife, Loue is þ fulfilling of al cõmaundementes. And without loue it is impossible to abstayn from synnynge against my nebour in any precept, if occasyon be geuen.

Loue is fulfillynge of the law

☞ Carnall loue wyll not suffre a mother to rob hir child, no it maketh hir robbe hir self, to make it ryche. A naturall father shal neuer lust after his sonnes wife: No, he careth more for hyr chastite then his sonne doth him selfe. Euē so wold I loue to my nebour, kepe me from synnynge agaynst him.

☞ Aduoutrye is a dampnable thynge in the sight of God, and muche myscheefe folowethe therof. Dauid to saue his honoure was driuen to cõmytte greuouse murther also. It is vnright in the sight of God, that thy chylde should be at a nother mannes cost and be a nother mãnes heyre. Nether canst thou or the mother haue (lightly) a quiet conscience to God, or a merie hert as longe as it so is. Moreouer what greater shame canst thou do thy nebour or what greater displeasure, what if it neuer, be knowen nor come anye childe therof?

Aduoutrye.

☞ The precious gyft that a mã hath in this worlde of God, is the true hert of hys wife, to abyde by him in welthe and woo, and to beare al fortunes with him. Of that hast thou robbed him: for after she hath once coupled hir self to the, she shal not lightlye loue hym anye more

so trulye: but hapelye hate hym and procure his deathe. More ouer thou hast vntaught hir to feare God, & hast made hir to synne agaynst god. For to God promised she and not to man onlie: for the lawe of Matrimonie is godes ordinaunce. For it is written Genesis. xxxix. when Puthiphars wife woulde haue had Josepth to lye with hir, he answered, how coulde I doo this wyckednesse: and sinne against god ye verelye it is impossible to sinne agaynst mā excepte thou sinne agaynst God first. Finally, reade Chronacles and storyes, & se what hath folowed of adultrie.

☞ What shall we saye, that some doctours haue disputed and doubted whether single fornicacion should be sinne, when it is condemned both by Christ and Moyses to. And Paule testefieth. i. Cor. vi. that no fornicator or whorekeper shal possesse the kyngdome of God. It is right that al mē that hope in God, should bring vp theyr fruite in the feare and knoweldge of God, and not toleaue his seede wher he careth not what come therof.

Wherfore if thy right eye offende the plucke it out & cast it from the For it is better for the that one of thy members perishe, then ẏ thy whole body, shuld be cast in to hel And euen so if thy right hand offende the, cut it of and caste it frō the. For it is better for the, that one

one of thy membres perishe, then that thy whole bodie shoulde be caste into hell.

☞ This is not mente of the outward membres. For then we must cut of noses eares, hãd and fote: ye we must prouide to destroye the seynge, herynge, smellinge, tastinge and fealinge, and so euery mã kil him self. But it is a phrase or speache of the Hebrue tonge, and wyll that we cut of occasions, daunsinge, kyssynge, ryotoule eatinge, and drinkynge, and the luste of the herte and filthie imaginacions that moue a mã to concupiscence. Let euery man haue hys wife and thynke hir the fairest and the best cõditioned, and euery woman hir husbande so to. For God hathe blessed thy wyfe and made hir without sinne to the, which ought to seme a bewtifull fayrenes. And all that ye suffre together, the one with the other, is blessed also & made the verye crosse of Christ and pleasaunt in the sight of God, whye shoulde she then be lothsome to the, because of a litle sufferynge, þ thou shouldest lust after a nother, that shoulde defile thy soule and slea thy conscience & make the soffre euerlastyng elye.

Filthie.

A wyfe howe good a thyng.

It is saide whosoeuer put awaye his wife, let him geue hir a testimoniall of the dyuorcemẽt. But I saye vnto you, who so euer putteth awaye his wyffe (excepte it be

be for fornication) maketh hir to breake wedlocke, and who so euer marieth the deuorced, breakethe wedlocke.

☞ Moses Deut. xxiiii. permitted hys Israelites in extreme necessite, as when they so hated their wiues that they abhored the company of them, then to put thē awaye, to auoide a worse inconuenyence, whereof ye reade also Math. xix. And knytte therto that they myght not receyue them agayne after they had bene knowen of anye other persones, why the lycence the Iewes abused and put awaye theyr wyues for euerye light or fayned cause and whan soeuer thei lusted. But Christ calleth backe againe and enterpreteth the lawe after the firste ordynaunce, and cuttethe of all causes of deuorcemente, saue fornication of the wyues partye, when she breakethe hir matrimonie. In whiche case Moses law pronounceth hir dead, and so do the lawes of manye other contries, whyche lawes where thei be vsed, there is the man free whout al question. Now wher they be let lyue, there the man (if he se signe of repentaunce & amendment) maye forgeue for once.

☞ If he maye not fynde in his herte (as Ioseph, as holye as he was, could not finde in his herte to take Christes mother to hym, when he spied hir with childe) he is fre no doubt to take a nother, whyle the lawe interpreteth hir dead: for hir synne ought of no right to bind hym.

The office of a preacher.

☞ What shall the woman doo, if she repent and be so tempted in hir flesshe that she cannot lyue

lyue chaste: verelye I can shew you nothynge out of the scripture. The offyce of the preacher is, to preache the . x. commaundementes which are the law naturall, and to promise thē which submitte them selues to kepe them of loue and feare of God, euerlastynge life for their labour thorow faith in Christ: and to threaten the disobedient with euerlastynge payne in hell. And his punyshment is, if anye man haue offended thorow fraielte, and when he is rebuked turne and repent, to receyue him vnto grace and Absoule hym: and if anye wyll not amende when he is rebuked, to cast him out amonge the infidels. Thys I saye if the temporall power shut hir vp, as a conuycte person appoyntynge hyr a sobre lyuing, to make satisfaccion to the congregatiō for hyr dampnable example, they dyd not amysse. It is better that one misdoer suffre then a common wealth to be corupte.

☞ Wher the officers be negligēt and ẏ woman not able to put hir selfe to penaunce, if she went wher she is not knowen and there marie God is the God of mercie. If anye man in the same place where she trespaseth, pitied hir, and maried hyr I could suffre it: wer it not that the libertye woulde be the nexte waye to prouoke al other ẏ were once wery of their husbandes, to commit adultrie, for to be deuorced from thē that they myght marye other which they loued better. Let the temporall swerde take hede to theyr charge therfore. For thys is truthe, al the temporall blessynges set in the lawe of Moyses for kepinge their lawes, as welth and prosperite, longe life, the vpper hand of theyr enemyes, plenteousnesse of fruites and chepe of al thynge

Law. what foloweth the kepynge of the lawe.

thinge, and to be without pestilence, warre and famishement and al maner other abhominable diseases & plages, pertayne to vs as well as to them, if we kepe our temporal lawes.

Lawe. What foloweth the breakyng of ꝑ lawe.

☞ And al the curses & terrible plages whiche are threatened thorow oute the lawe of Moyses, as honger, derth, warre and dissencion, pestilence, feuers, and wonderful & straūge fearfull diseases, as the sweat, pockes and falling sycknes, shortyng of daies, that the swerd hongre & suche dyseases shall eate them vp in their youth, that their enemyes shuld haue the vpper hād, that the people of the land should be mynished & the townes, decayed and the land brought to a wyldernes & that a plenteouse lande shalbe made baren or so ordred that ꝑ earth shall deuour the inhabiters, and welth be among fewe that should oppresse the rest, with a thousande suche lyke, so that nothyng they beginne, shuld haue a prosperouse ende: all those curses (I saye) partaine to vs as well as to theym, if we breake our temporall lawes.

☞ Let Englande looke about them & marke what hath chaunced them sence thei slwe their eight, king whom God had anointed ouer thē, kyng Richard the second.

☞ Their people, townes & vilages are mynished by the third part. And of their noble bloud remaineth not the third, nor I beleue the sixte, yea and if I durste be bold, I wene I myghte saye I were that there remayneth not the sixtenth parte: Their owne swerde hath catē thē vp. And thoughe pastures be enlarged aboue all measure, yet rot of shepe Moren of beastes wyth parkes and warrenes, with repsinge of

fyues

kines and rent, make al thinges twyse so deare as they wer. And our own comodities are so abused, that they be the destruction of our own realme. And right: for if we wil not know god to kepe his lawes, how shuld God know vs, to kepe vs and to care for vs and to fulfil his promises of mercie vnto vs? saith not Paul. Ro. i. of the heathen. Sicut non probauerunt habere deum in noticia, ita tradidit illos Deus. As it seemed them not good, or as they had no luste, or as they admitted it not, nor alowed for right in their hertes to know God as god, to geue hym the honour of God, that is: to fear him as god and as auenger of al euell, and to seke his wil: euen so God gaue thē vp to folow their owne blyndnesse, and tooke his spirite and hys grace from them, and wolde no lenger rule their wittes. Euen so if we cast of vs, the pocke of oure temporall lawes which are the lawes of God and drawen out of the ten commaundementes and law naturall, and out of loue thy neybour as thy selffe: God shall caste vs of and let vs slyppe, to folowe oure owne wytte. And then shall all go agaynst vs, what so euer we take in hāde: in so much that whē we gather a parliament to reforme or amende oughte, that we there determe shall be oure owne snare, confusion and vtter distruction, so that al the ennemyes we haue vnder heauen coulde not wysshe vs so greate myschefe as oure owne councell shall do vs, God shal so blynde the wisdom of the wise. If anye man haue anye Godly councell it shal haue none audience. Errour, madnesse and dasynge shall haue the vpper hande.

☞ And lette the spiritualtie take hede and looke well aboute them and se whether they

Tirantes.

Why God geueth vs vp, & leaueth vs in the handes of tirauntes and in all miserie.

In admonicio

walke as they haue promised God, and in the steppes of his sõne Christ & his apostls whose offices they beare. For I promise thẽ, al the deuelles in hell: if God hid let thẽ al lowse, coulde not haue geuẽ thẽ worse councel, thẽ they haue geuẽ thẽ selues this .xx. yere longe, God gaue vp his Israelites often tymes, whẽ they wold not be ruled nor knowe them selues and their dutie to God, and brought them into captiuite vnder their enemies, to proue and kepe (sayth the text) whether were better seruice, either to serue god, and willingly to obaye his law coupled with so manyfolde blessinges, or to serue their enemies and to obeye their cruelnesse and tyrannye spite of their heades, in nede and necessitie. And let the temporalite remembre, that because those nations vnder which the Israelites were in captiuite, dyd deale cruellie with theym, not to punyshe theym for their Idolatrye and synne whyche they had competed against God, but to haue their lãdes and goods and seruice only, reioysyng to make thẽ worse and more oute of their fathers fauour: therefore when God had scorged hys childrẽ inough he dyd beat the other for their labour.

☞ But to our purpose, what if the mã rome from his wife and lat hir sytte. Verely the rulers ought to make a law, if anye do so & come not agayne by a certayne daye, as wyth in the space of a yere or so, that thẽ he be banyshed y contrye: and if he come agayne, to come on his head, and let the wife be free to mary wher she wil. For what ryght is it that a lewde wretche shoulde take his goodes and roume from hys wife, without a cause and sytt by an whore, ye

and

and come agayn after a yere or two (as I haue knowen it) and robbe his wife of that she hath gotten in the meane tyme, and goo agayne to his whore? Paule sayth to the Corinthians, þ if a man or a woman be coupled wyth an Infydel, and the Infidel departe, the other is free to marie wher they lust. And. 1. Timothe the. v. Chapiter he sayth, if there be anye manne that prouideth not for his, and namelye for theym of hys owne houshold, the same denyeth the fayeth and is worse then an Infydell.
And euē so is this man muche more to be interpreate for an infidell that causeleslye runeth frō his wife. Let I saye the gouerners take heade how they let synne be vnpunyshed, and howe they bringe the wrathe of GOD vppon theyr realmes. For God wyll be auenged on all iniquitie and punyshe it with plages from heauē.
☞ In like maner if the womā depart causelesse and wil not be reconciled thoughe she comytte none adulterye, the man ought of ryght to be fre to marie agayne. And in all other causes if they seperat them selues of impacience that the on cannot suffre the others infirmitie, they must remayne vnmaryed.
☞ If any parte burne, let the same sufre the payne or infirmites of the other. And the temporalty ought to make lawes to bridle the vnrulye partie,

Agayne ye haue hearde how it was said to them of olde time, forswer not thy selfe, but paye thine othes vnto the lord. But I sai vn

to

to you, that ye ſwer not at al nether by heauen, for it is the ſeat of God, nether by ẏ erth, for it is his fote ſtole, nether by Jeruſalē, for it is the citye of the greate kyng, nether ſhalt thou ſwear by thine head, for thou canſte not make a whit heare or a blacke. But your cōmunicacion ſhalbe yea yea, nay naye For if ought be aboue that it proceadeth of euell.

Dwerynge.

☞ As to hate in the hert, or to couet a nother mannes wyfe, was no ſynne, wyth the phareſeys: no more was it to hyde one thynge in the herte and to ſpeake a nother wyth the mouthe to deceyue a mannes neyboure, if it were not bounde with an othe. And though Moiſes ſay Leuitti. xix: Lye not nor deceyue anye man hys neyboure or one a nother, yet they interpreted it but good councel, if a man deſyred to be perfecte: but no precepte to bynde vnder payne of ſinne. And ſo by that meanes not onlye they that ſpake true, but alſo they that lyed to deceyue: were cōpelled to ſwere and to confirme theyr wordes wyth othes, if they wolde be beleued.

To ſwere by God

☞ But Chriſt bryngeth light and ſalt to the terte which the phareſeys had darckened and corrupte wyth the ſtynkynge myſt of their ſophiſtrie, and forbydeth the ſwere at all, ether by

by God or anye creature of Gods: for þ canst swer by none othe at al, except the dyshonoure shal redoune vnto the name of God. If þ swer By God it is so, or by God I wil do this or þ the meanyng is, that thou makest god iudge, to aduenge, it of the, if it be not as thou sayest or if thou shalt not do as thou promisest. Now if truth be not in thy wordes thou shamest thyne heuenly father, and testifiest that thou beleuest that he is no rightwise iudge nor wil aduenge vnrighteousnes, but that he is wicked as thou art, & consenteth & laugheth at the, whyle thou deceiuest thy brother as wel created after the lykenes of God, & as dear bought with the precious bloud of Christ, as þ. And thus thorow the a wiked son, is the name of the father dishonored, and his law not feared nor his promises beleued. And whē thou swerest by þ gospel, boke or Byble, the meanyng is, that God if thou lye shal not fulfil vnto the, the promises of mercie therin written. But cōtrariwise to bryng vpō the al the curses, plages and vengeaunce therein threatened vnto the disobedient and euel doers. And euē so whē thou swearest by ani creature as by bread or salt, the meanyng is, þ thou despysest, that the creator thereof shal auēge it of the, if thou lye. &c. Wherefore our dealinge ought to be so substāciall: that oure wordes myght be beleued without an othe Oure wordes are the signes of the truth of oure hertes. in which ought to be pure and syngle loue toward thy brother: for what soeuer proceadeth not of loue, is dampnable, Now falsehed to deceyue him & pure loue cānot stand together. It cannot therfore be but dampnable synne to de-

deceiue thy brother with lyeng, though ẏ adde no oth to thy words. Much more dãnable is it thẽ to deceiue ⁊ to adde an oth therto. ⁊c. How be it al maner of swering is not here forboden no more then al maner of killing whẽ the com maundemẽt saith, kyl not. For iudges ⁊ rules must kyl. Euẽ so ought they, whẽ they put any man in office, to take an othe of him ẏ he shalbe true ⁊ faithful ⁊ diligẽt therin. And of their subiectes it is lawful to take othes ⁊ of al that offre thẽ selues to beare witnes. But if the superior would cõpel the inferior, to swere that should be to the dyshonour of God or hurtynge of an innocent the inferior ought rather to die thẽ to swear. Nether ought a iudge to cõpel a man to swere agaynst hymself, ẏ he make hym not syn ⁊ forswer, wherofit is inough spoken in an other place. But here is forbodẽ swering betwne neibour ⁊ neibour, ⁊ in al our priuate busines ⁊ dailye cõmunication. For custom able sweryng thoughe we lyed not, dothe robbe the name of God of hys due reuerence and feare: And in oure daylye communication and busynesse one wyth a nother is so muche vanyte of wordes that we cannot but in many thynges lye which to confyrme wyth an othe, thouzhe we begyle, not, is to take the name of God in vayne, ⁊ vn reuerẽtly, against the second precept. Now to ly to thintẽt to begile, is dãnable of it self, how much more thẽ to abuse the holy name of God therto ⁊ to cal to God, for vengaũce vpõ thyne owne self? Manie cases yet there chaũce daily betwene man and mã, in whych charite compelleth to swere: as if I knowe that my neyghboure is falslye sclaundered, I am bounde to

Sweryngе.

Charitie moderateth the lawe,

reporte

repoꝛte the truthe and maye lawfullye ſwere ye and am bounde if it nede, and that though not befoꝛe a iudge. And vnto the weake wher yea and naye haue loſte their credence thoꝛow the multitude of lyers, a man maye lawfullye ſwear: to put them out ſo doubte. Whyche yet comethe of the euell of them that abuſe theyꝛ language to deceiue with al. Finally to ſwere to do euel is dampnable, and to parfoꝛme that is dowble dampnation, Herodes othe made him not innocent and gyltleſſe of the deathe of Jhō the Baptiſt, though the hipocrite had not knowen what his wiues doughter wold haue axed. And when men ſaye, a kynges woꝛde muſt ſtand: that is truthe, if his oth oꝛ promiſe be lawful and expedient.

Oth.
To perfourm an euyll oth, is double ſynne.

☞ In all oure promyſes it is to be added, if God will: if ther be no lawful let. And though it be not added, it is to be interpꝛete, as added. As if I boꝛow thy ſwerde, and by the houre I promiſe to bꝛynge it the agayne, thou be beſide thy ſelfe. If I promyſe to paye by a certayne day, and be in the meane tyme robbed oꝛ decaied by chaunce that I cannot perfoꝛme it: I am not foꝛſwoꝛne, if myne hert ment truelye whē I promyſed. And manye lyke caſes there bee of whyche are twyched in other places. To lye alſo and diſſemble is not allwaye ſynne. Dauid. i. Regum. xxvii. Tolde kynge Achys the philiſtyne that he had robbed hys owne people the Jewes, when he had bern a coupuge amōg the Amalekytes, and had ſlayne man, woman and childe foꝛ takinge taxes. And yet was that lye no moꝛe ſynne then it was to deſtroye the Amalekytes thoſe deadly enemyes of the faith

of one Almyghtye God. Nether synned Cusai Dauids trustie frend. ii. Regū. xvii. Cha. in fatnynge and begilyng Absolō: But pleased God highlye. To beare a sycke man in hande that a wholesome bytter medecyne is swete, to make hym drynke it, is the dutye of charyte and no synne. To persuad hym that pursueth his neyboure, to hurte hym or slaye hym, that hys neyboure is gone another contraye waye, is the dutye of euerye Christen man by the lawe of charitye and no sinne: no, though I confirmed it wyth an othe. But to lye, for to deceyue and hurte, that is dampnable onlye. &c.

Ye haue harde how it is sayde an eye for an eye, a toth for a toth. But I say vnto you, that ye withstande not wronge. But if a man geue ỹ a blow on the right cheke turne to hi m the other also. And if anye man wyll go to law wyth the and take awaye thy cote, lette hym haue thy cloke therto. And if anye man compell the to goo a mile, go with him twayne. Geue to him that axeth the, and from him that wouldе borowe turne not awaye.

☞ Christ here entendeth not to disanull the

tempozall

tempozall regiment, and to forbyd rulers to punysche euell doers, no moze then he meant to distroye matrimonie whē he forbade to lust and couet a nother mans wife in the herte.

☞ But as he there forbade, that destroyeth matrimonie, euē so he forbiddeth here that whych troubleth, vnquieteth and destroyeth the tempozall regiment, and that thynge whyche to forbydde, the tempozall regiment was ordayned: which is that no man aduenge him selfe. Christ medleth not with the tempozall regiment. But in all this longe sermon fyghteth agaynste the phareseyes false doctrine and salteth the lawe, to purge it of the corruption of theyr filthy glozes, and to bringe it vnto the ryghte taste and true vnderstandynge agayne.

☞ For the Phareseys had so enterpret that lawe of Morses (which pertayned onlye vnto the rulers) þ euery priuat person might adueng him selfe & do his aduersarye as muche harme agayne as he had receyued of him.

☞ Nowe if he that is angrye haue deserued that men pronounce deathe vpon hym, and he that saith Racha hath deserued that men shuld gather a councell to determyne some sondrye and cruel deathe for so haynouse a crime. And he that calleth hys brother fole, haue deserued hell: what deserueth he that smyteth or aduengeth hym selfe wyth his owne hande? Here is forboden therfore pryuate wrath onlye, and þ a man aduenge him selfe.

Cheke.

To turne the other cheke what it is

☞ To turne þ other cheke is a maner of speakynge and not to be vnderstande as the wozds sound as was to cutte of the hande & to plucke out the eye. And as we commaunde oure chyldren

dren not onlye not to come nye a brooke or a water, but also not so hardye as once to looke that waye, either to looke on fyer or once to thynke on fyer, which are impossible to be obserued. Wore is spoken then mente to feare them and to make them perceyue that it is ernest that we cõmaunde. Euẽ so is the meaning here that we in no wise aduenge, but be prepared euer to suffre as muche more, and neuer to thynke it lawfull to aduenge, howe great so euer the iniurie be: for he hym selfe turned not the other cheke when he was smytten before ỹ byshop, nor yet Paulus whẽ he was boketted before the byschop also. But ye haue heard a litle aboue. Blessed are the meke, for they shal possesse the erthe. Let all the worlde studye to do the wrong, yea let them do the wronge: and yet if thou be meke: thou shalt haue fode & raymẽt inough for the and thyne. And moreouer if the worst come. God shal yet set suche a tirant ouer the, that if thou be meke and canst be content that he polle the properly, and euẽ as thou mayst beare, shall defende the from all other.

Meknes.

Who is polled intolerablye, that hys lyfe is bitter & euẽ death to him, saue he that is impacient & cannot suffre to be polled. Yea, poll thy selfe and preuent other, and geue the baylye or like officer now a capon, now a pigge, nowe a goose, and so to thy landlorde likewyse: or if thou haue a great ferme, now a lambe, nowe a calfe, and let thy wyfe vilet thy landladye thre or foure tymes in a yere, wyth spiced kakes & apples, peares, chyrrye and suche lyke. And be thou ready wỹ thyne orẽ or horses, thre or foure or half a dosẽ dayes in a yere to fet home their

Pollinge how to auoyde it,

wood

woode or to plowe their lāde: yea & if ẏ haue a good horsse, let them haue hym good chepe or take a worse for him, & thei shal be thi shild and defende the, though they be tyrauntes and care not for God, that no man else shall dare polle the. And therto thou mayst with wisdom gette of them, that shall recompence all that thou doest to them: All this I meane if thou be pacient and wise and feare God thereto: and loue thine neighboure & doo none euyll. For if thou kepe thy selffe in fauoure, wyth hurtynge thy neighbour thyne ende wyll be euell, and at the laste desperacyon in thys worlde and hel after. ☞ But if thou canst not pole thy selffe with wisdome, and laugh and beare a good countenaunce as though thou reioysedest while such persones poll the, euery man shall poll the, and they shall mayntene them, & not defend the. Let thys therfore be a comē prouerbe, be contented to be polled of some man or be polled of euery man. ¶ Ye muste vnderstand that ther be two states or degrees in this worlde: the Kingdom of heauen which is the regiment of the Gospel And the kyngdome of this worde which is the temporall regiment. In the fyrste state there is nether father, mother, sonne, daughter: nether master, maistres, mayde, manseruaunt: nor husbande nor wife: nor Lorde or subiecte, nor man or woman. But Christ is all, and eche to other is Christ himself. Ther is non better thē other but all like good, all brethern and Christ onlye is lorde ouer all. Nether is there anye other thynge to doo or other lawe saue to loue one a nother as Christ loued vs. In the temporal regiment is husband, wife, father, mother, sonne

Two maner estates, degres or regimentes.

dought er, master, maystresse, mayde, man ser-
uaunt, lorde and subiecte.

☞ Now is euery person a dowble person and
vnder bothe the regimentes In the tyrst regi-
ment thou art a person for thyne owne selfe,
vnder Christe and his doctryne, & mayst nether
hate or be angrie and much lesse fight or aduēg
But muste after the ensample of Christe humb-
le thy selfe, forsake and denye thy selfe, and
hate thy selfe, and caste thy selfe awaye and
be meke and patient and let euery man go ouer
the and treade the vnder fote and doo ꝑ wrōg:
and yet loue them and praye for thē, as Christe
dyd for his crucifiers, For loue is all and what
is not of loue, that is dampnable and caste out
of that kyngdome.

Euery man is of the spiritu-
altie and of ꝑ tempozaltie. both

☞ For that kyngdome, is the knowledge of
God and Christ. But he that loueth not, know
eth nether God nor Christe: therfore he that
loueth not is not of that kyngdom. The minor
is this wise proued, he that knoweth God and
Christ seeth lighte, for Christe is lyght.
But he that hateth his. brother, is in darcknes
and walketh in darckenes & wottethe not whi
there he goeth, for darcknes hath blynded his
eys. i. John. ii. Ergo he that hateth his brother
knoweth not what Christe hath done for hym,
and therfore hath no true fayth nor is of ꝑ spi-
rituall kingdom of God.

Loue: He that loueth not his nebour hathe not the true fayth of christ.

☞ To hate thy selfe, that shalt thou gete, if
thou considre thyne owne synnes and the depe
dampnacion that longe therto, with due repen
taunce. And to loue that shalt thou obtayne if
thou behold the great and infinite mercyes of
God with strong fayth. Ther is none so great

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an enemye to the in this worlde, but thou shalt lightlye loue him, if thou loke well on the loue that God shewed the in Christ.

☞ In the temporall regiment thou art a person in respect of other: thou art an husband, father, mother, master, mystresse, lorde ruler, or wife, sonne, doughter, seruaunt, subiecte. &c. And there thou muste do accordynge to thyne office. Yf thou be a father, thou muste do the office of a father and rule or elles thou dāpnest thy selfe. Thou must brynge all vnder obedyence whether by fayre meanes or foule. Thou muste haue obedyence of thy wyfe, of thy seruauntes and of thy subiectes: and the other must obeye. If they will not obeye wyth loue, thou must chide and fight, as farre as the lawe of God and the law of the lande will sofre the. And when thou canst not rule them, thou art bound in many cases, to deliuer them vnto the hier officer, of whom thou doest take ꝑ charge ouer them.

The temporall regiment.

☞ Now to our purpose, whether a mā may resyst violence and defēde or auenge him selfe I saye naye, in the first state, where thou art a person for thy selfe alone and Christes disciple, there thou must loue, and of loue do, studye and enforce: ye and suffre all thynge (as Christ dyd to make peace, that the blessynge of God maye come vppon the whyche saythe: Blessed be the peace makers, for they shalbe the chyldren of God. If thou suffre and kepest peace in thy selfe onlye, thy blessynge is, the possession of thys worlde, But if thou so loue the peace of thy brethren, that thou leaue nothynge vndone or vnsuffred to forther it, thy blessyng is,

Violēce: Not to resist violēce how it is vnderstand.

thou

thou shalt be Gods sonne and consequentlye possesse heauen.

☞ But in the worldlye state, where thou art no pryuate man, but a person in respecte of other, thou not onlye mayst, but also must & art bounde vnder paine of dampnacion to execute thyne offyce. Where thou art a father, ẏ muste haue obedience by fayre meanes or by foule: and to whome thou art an husbāde, of hir thou muste require obedience and chastitie, and that to gete, tempte all that the lawe of the land cōmaundeth and wyll. And of thy seruauntes thou must exact obedience and feare, and maist not suffre thi selfe to be despised. And where ẏ art a ruler thereto appoynted, thou must take, prison, and sla to: not of Malyce and hate, to aduenge thy selfe, but to defēde thy subiectes, & to mayntene thyn office,

☞ Concernynge thy selffe, oppresse not thy subiectes wyth rente, fynes or custome at all, neither pyl them with taxes and suche lyke, to maintene thine owne lustes: But he louynge & kynde to them, as Christe was to the, for they be his and the price of hys bloud. But those that are euel doars among thē & vexe their brethern, and will not knowe the for their Judge and feare thy lawe, them smyte, and vpon thē draw thy swerde, and put it not vp vntyll thou haue done thyne office: yet without hate to the person for his masters sake and because he is in the fyrste regiment thy brother, but to amēd him only, or if it cānot be but ẏ thou must lose one to saue manye, then execute thyne office wyth suche affection, wyth suche compassion and sorow of herte, as thou wouldeste cut of

thyne

thyne owne arme to saue the rest of thy bodie.

☞ Take an ensample. Thou arte in thy fathers howse amonge thy brethren and systers. There if one fight with a nother, or if anye do the wronge thou mayst not aduenge nor smite: For þ pertaineth to thy father only. But if thy father geue the authoritie in his absens, and cõmaũd the to smit if they wil not be ruled: nowe thou art a nother person. Notwythstandynge yet thou haste not put of the fyrste person, but art a brother styll, and muste euer loue & proue al thyng to rule with loue. But if loue wyl not serue: then thou must vse the office of the other persõ, or sinne against thi father. Euen so whẽ thou art a tempozall person, thou putteste not of the spirituall: Therfore thou must euer loue But when loue will not helpe thou must with loue execute the office of the tempozall person or sinne against God. A mother can smite and loue: and so mayest thou wyth loue execute the office of thi seconde state. And the wife, sonne, seruaũt & subiecte are brethren in the first state and put not that persõ of by reason of the seconde degre & therfore must they loue euer, & wh loue paye custome trybute, feare, honoure and obedience to whome they belonge as Paule teacheth Roma. xiii. And thoughe the other do not his duty & loue the, but rule the wyth rigorousnesse & deale vnkindlye wyth the þ not deseruing: yet cleaue þ to Christe & loue styll & let not his euel ouercome thy godlinesse and make the euell also.

In ex ample how to vnderstande the two regimentes.

☞ And as after the ensample aboue, thy father hath power ouer the to cõmaũd the to vse his power ouer thy brethrẽ. Euen so hath thy

maister

master, to geue the his auctoryte ouer, thy felowes. Which whē thou hast, thou must remembre ẏ thou art a felow still, and bounde to loue stil. But if loue alone wil not helpe, thē put thy masters authorite vnto thy loue. And so hath the ruler power ouer the, to sende the to vse violence vpon thy neybour, to take him, to prison him and happlie to kyll hym to. And thou must euer loue thy neyboure in thyne herte by the reason that he is thy brother in the fyrste state, and yet obeye thy rular and goo with the constable or like officer and breake opē thy neiboures dore, if he wyll nat opē it in the kynges name: ye and if he wyll not yelde in the kynges name, thou must laye on & smit him to ẏ groūd tyll he be subdued. And looke what harme he geteth, yea thoughe he be slayne, that be on hys owne head. For thyne hert loued him and desiredest him louinglye to obeye, and hast not aduenged thy selfe in that state where thou art a brother, but in the worldlye state wher thou arte a nother maner person in thys case, ẏ hast executed the authorite of hym ẏ hath such power of God, to cōmaund the, and wher thou wer dampned of God if thou dyddeste not obeye.

☞ And like is it, if thy lorde or prynce sende the a warefare into a nother lande, thou must obey at Gods cōmaundement and goo and aduenge thy princes quarell which thou knowest not but that it is right. And when thou cōmeste thither, remēbre what thou art in the first state with them agaynst whome thou muste fyghte, how that they be thy brethren and as depelye bought with Christes bloude as thou, and for christes sake to be beloued in thine herte. And

Howe to be a warriour

se

se that thou desire nether their lyfe or goodes, saue to aduēg thy princes quarell and to bringe thē vnder thy princes power And bee contente with thy princes wages and with such part of the spoyle whē thou hast wōne (as thy prince or his debite apointeth the, for if thou hate thē in thyne herte and coueteste theyr goodes and art glad that an occasion is found (thou carest not whether it be ryghte or wronge) that thou mayst go a robbyng and murtheryng vnpunished, thē art ꝑ a murtherar in the sight of God, and thy bloude wyl be shed agayn, for it, eyther in the same war folowynge, or when thou arte come home (as thou ther dyddest in thyne hert) so shalt thou robbe & steale & be hanged for thy labour, or slam by some other mysscheue.

Nowe as concerninge the goodes of this world it is easye to iudge. In the firste state or degree, thou oughtest to be thankful to Christ, and to loue, to geue and to lende to theym that are bought with his pretiouse bloude: all that thou arte able. For al that thou owest to Christ whose seruaunt thou art to do his wil, ꝑ must thou pay them. And that thou dost to thē, that same thou dost to Christ. And that ꝑ art not redy to do for thē, that denyest ꝑ to do for Christ But and any of thy brethren will with holde or take away by force aboue ꝑ thou mayst spare, by reasō of some office, ꝑ thou hast in the secōd state, or inuade the violētly and lay more on the back then ꝑ canst bear: then hold thyne herte & hande, that ꝑ nether hate or smit, & speake fayr and louyngelye, and let neybours goo betwene And when thou hast proued all meanes of loue in vayne, then complayn to the law and ꝑ officer

Goodes.

Math. xxv.

cer that is set to be thy father and defend the, & to iudg betwene the & thy brother.

To go to law

☞ Thou wilt saye the text forbyddeth me to goo to lawe: for it, saith if a man wil law with the and take thy cote, thou muste let hym haue gowne and al. If I muste suffer my selfe to be robbed by the lawe wylte thou saye, by what right can I with law recouer myne owne? I answere: Beholde the texte diligētlye. For by no right of law can a man take thy cote from the: For the law was ordeined of God, to maintein the in thy ryghte and to forbydde that wronge should be done the. Wherfore the text meaneth thus, that where the lawe is vniustlye ministred, and the gouerners and iudges corrupte, & take bribes and be percial, there be patient and readye to suffer euer as muche more, what soeuer vnright be done the rather then of impatiencye, thou shouldest auēge thy selfe on thy neybour: or rayle or make insurrectiō agaynst the superiours which God hathe set ouer the. For to rise agaynst them is to rebelle agaynste God and against thy father when he scourgeth the for thyne offense, & a thousande times more synne then to auenge the on thy neyghboure. And, to rayle on them is to rayle on God, as though thou woldest blaspheme him, if he made ꝑ sicke, poore or of low degree or otherwise then thou woldest be made thy selfe.

Prynces whether they be resisted or putte down of their subiectes in ony case.

☞ Thou wilt happely saye: the subiectes euer chose the ruler and make hym swere to kepe theyr lawe and to maynteme theyr priuileges and lyberties, and vpon that submyte theyr selues vnto hym: Ergo if he rule amysse they are not bounde to obeye. But maye resyst hym

and

and put hym downe agayne? I answer youre argument is nought. For the husband sweareth to hys wyfe: yet though he forsweare hym selfe she hath no power to compel him. Also though a master kepe not couenaunte wyth hys seruaunt, or one neybour wyth another: yet hath neither seruaunt: no nor yet neybour though he be vnder none obedyence, power to auenge: But the vengeaunce pertayenethe euer to an hyer officer, to whome thou muste complayne. ☞ Ye but you wyl say: yt is not lyke. For the whole bodye of the subiectes chose the ruler. Now cuius est ligare: eius est solucre: Ergo if the rule amysse, they that set hym vp, maye put him downe agayne: I answere: God and not the commen people choseth the prynce, though he chose hym by them. For Dutero. xvi. God commaundethe to chose and set vp officers: and therfore is God the cheke chofer and setter vp of them, and so muste he be the chiefe putter downe of them agayne: so that wythout hys specyall comaundement, they maye not be put downe agayne. Now hath God geuen no commaundement to put them downe agayne: But contrary wyse, when we haue anoynted a kyng ouer vs at hys commaundemente, he sayethe: Twytch not myne anoynted. And what Ieopardye it is to ryse agaynste thy prynce that is annoynted ouer the, how euell so euer he be, se in the storye of kynge Dauid and thorowe out all the bookes of the kynges. The authorite of the kynge is the authorite of God: and all the subiectes compared to the kynge, are but subiectes styl (though the kynge be neuer so euell) as a thousande sonnes gathered together are

but

but sonnes styl, and the cõmaundement, obeye
poure fathers goeth ouer al as wel as ouer one
Euen so goethe the commaundemente ouer al
the subiectes: obeye poure prynce and the hyer
power, and he that resisteth him, resisteth God
and getteth him dampnacion. And vnto your
argument. Cuius est ligare, eius est solucre, I
answere: he that bindeth with absolute power
and wythoute anye hyer authoritie, hys is the
myghte to lowse agayne But he that byndeth
at a nother mannes commaundement, maye
not lowse againe without the commaundemẽt
of the same. As they of London, chose theim a
Mayre: But maye not put him downe agayne
how euell so euer he be without the authoryte
of him with whose lycence they chose him. As
longe as the powers or offycers be one vnder
an other, if the inferiour do the wronge, com-
plaine to the hyer. But if the hyest of all do the
wronge, thou must complayne, to God onlye.
Wherfore the onlye remedye agaynst euell ru-
lers is, that thou turne thyne eyes to thy selfe
and thyne owne synne, and then looke vp to
God and saye: O father, for oure synne & the
sinne of our fathers is this miserie come vpon
vs, we know not the as oure father, to obeye
the and to walke in thy wayes, and therfore
thou knowest not vs as thy sonnes to set lo-
uyng, scholemasters ouer vs We hate thy law
and therfore hast thou thorow the wickednesse
of vnrightwise iudges, made ẏ law that was
for oure defende, to be a tyrant mooste cruell &
to oppresse vs & do vs iniurye aboue all other
kyndes of violence and robbynge. And amẽd
thy liuing and be meke and patient, and let the
robbe

robbe as much as they will, yet shall God geue the fode & rayment and an honest possession in ẏ erth, to mayntein the & thine w̄ al.

☞ Moreouer concernynge thy goodes, thou must remembre howe that thou art a person in the temporall regimente, and the kynge as he is ouer thy bodye, euē so is he lorde of thy good, and of him thou holdest them, not for thy selfe onlye, but for to maynteine thy wyfe, children and seruauntes, and to maynteine the king, the realme and the tontrey and toune or city wher thou dwellest. Wherfor thou mayst not suffer them to be wasted, that thou were not able to do thy dutye, no more then a seruaunte maye suffer his masters good to go to wracke negligentlye. For he that prouideth not for hys, and namelye for them of his owne howshold, saith saynte Paule, denyeth the fayth and is worse thē an Infidel. But euery man is bounde to labour diligently and truly & therewyth so soberlye to lyue, that he maye haue ynough for him and his and somewhat aboue for them that cā not labour or by chaunce are fallen in to necessite. And of that geue and lende and looke not for it againe. And if that suffice not thy neighbours necessite: then speake and make laboure to thy brethren, to helpe also. For it is a comen prouerb, many hāds make light worke, & many may beare that one alone cannot. Goodes.

☞ And thy wife thy chyldrē and seruauntes art thou bounde to defende. If any man wold force thy wife thy doughter or thy mayde, it is not ynoughe for the to looke on and saye God amende you. Naye ẏ must execute thyne offyce and authoritye whyche the Kynge geuethe the.

And by the waye thou must defend thy maste
r his good, and the kynges good whych thou
hast to mayntene thy wife and housholde, and
thy neyghboure that goeth wyth the, agaynst
theues and murtherars. And agaynste all suche
persones lay aboute the, and do as thou woul-
deste doo if thou were vnder the kynges stan-
dard agaynst his enmyes which had inuaded
the realme. For al such persons are mortal ene-
myes to the realme & seke to put downe kynge
and lawe and all together, and to make that it
might be lawful to sinne vnpunysshed. And of
thys maner if thou marke wel the difference of
these two states and regimentes, þ mayst soyle
all lyke doutes that shalbe laied against the.

Regimentes: Euery manne is vnder both the regimentes.

☞ Moreouer when I say, ther be two regi-
mentes, the spirituall and the temporall. Euen
so I saye that euery person baptysed to kepe
the lawe of God and to beleue in Christ, is vn-
der both the regimentes, and is both a spiritu-
all person, and also a temporall, and vnder the
officers of both the regimētes: so that the king
is as depe vnder þ spiritual officer, to here out
of Godes worde what he oughte to beleue and
how to lyue, and how to rule, as is the poorest
begger in the realme. And euen so the spirtuall
officer if he synne agaynst his neibour or teach
false doctryne, is vnder the kynges or tempo-
ral correction, how hie so euer he be. And looke
how dampnable it is for the king to withdraw
him selfe from the obedyence of the spiritual
officer: that is to saye, from hearinge hys duty
to do it, and from hearynge his vices rebuked,
to amend them: so dampnable is it for the spi-
rituall officer how hie so euer he be, to wyth-

draw himselfe from vnder the kinges correction, if he teach faise or synne agaynst anye temporall lawe.

☞ Finally ye must consider that Christ here teacheth his disciples and them that should be the light and salt in lyuynge and doctryne, to shyne in the weake and feble eyes of the world desealed wyth the mygrym and accustomed to darckenesse, that with out great payne they can beholde no lyghte, & to salt theyr olde feasterd sores and to frete out the roten fleshe euen to the hard quycke, that it smart again, and spare no degre. But tell all men hye and lowe, theyr fawtes, and warne them of the ieoperdye, and exhort them to the right way Now such scholmasters shall fynde smale fauoure and frendshyppe wyth the rulers of thys worlde or defence in theyr lawes. As Christe warneth the, Mat. x. sayeng (I send you out as shepe a mōg wolues. Beware therfore of mē. for they shall delyuer you vp to theyr counsailes, and shall scourge you in their synagoges or councel houses, and ye shall be brought before the chefe rulers and kynges for my sake. And there he teacheth them as here, to arme thē selues with patience, and to go forth boldlye wyth a stronge faith and trust in the succour and assystence of God onlye, and to plante the Gospell wyth all loue & mekenes and to water it with their own bloude, as Christ did. Thou mayest not in that state come with a swerde, to defende ether thy selfe or thy gospel, and to cōpel mē to worshyp the as god, and to beleue what thou wilt. Maye shepe vse no suche regimente amonge wolues If thou bee a shepe, thou arte not in euill ta-

A preacher of ỹ Gospel may vse no violēce

kinge if ẏ cãst bringe to passe that the wolfe be cõtent with thy fiese only & to shere the yerely. Gyue to hym that axeth, & from him that wold borow, turne not away, Luke sayethe, gyue to whosoeuer axeth the. That is to saye: whersoeuer thou seest nede or seest not ẏ contrary but there may be nede: to the vttermost of thy power there open thyne herte and be mercyfull onlye. And of mercifullnes set God thy father & Christ thy lorde and master for an ensample: & enforce to be aslike thẽ as thou cãst. If thou be merciful, God hath bound hym selfe to be mercifull to the agayn. Lo, is not this an exceading greate thynge, that God whyche of no ryghte, ought to be bounde to hys creatures, hath yet put it hole in thyne owne handes, to binde him against the day of thy tribulacion, then to shew the mercye?

☞ Concernynge lending, procead by the forsayde rule of mercye. Many in extreme neade, yet ashamed to begge, shall desyre the to lende. Unto suche in stede of lendynge geue, or saye thus: lo, here is as muche as ye requyre. If ye can paye it agayne well, do, and ye shall fynde me readye agaynste another tyme, to lende or geue (if nede be) as much more. But and if ye shall not bee able to paye it againe, trouble not youre conscience, I geue it you, we be all one mannes chyldren: one man hath bought vs all with his bloude and bounde vs to helpe one another. And wyth so doynge, thou shalt wynne the herte of him to thy father.

☞ Concerninge merchaundise and chapmen the lesse borowyng were amonge them, the better should the comen wealth be. If it wer possible

ble, I wolde it were, ware for ware or monye for ware, or parte monye and parte ware. But if it will not be: but that a man to get hys lyuynge wyth, muste nedes lende and call for it agayne to finde hys housholde and to paye hys dettes: then in the lendynge, be first single and harmeles as a doue, and then as wise as a serpente and take hede to whom thou lendest. If whē thou hast lent an honest man, God vysyt hym, & take away his goodes wt what chaunce it be, whether by se or lāde, that he is not able to paye the: then to prison him or to sue hym at the law or ones to speake an vnkynde worde, were agaynst the law of loue and contrarye to thewynge mercie. Ther thou must suffer with thy neyboure and brother as Christe dyd wyth the and as God doth dayly. Yf an vnthryfte haue begyled the & spente thy good awaye and hath not to paye, then holde thyne hande and hert, that thou auenge not thy selfe: But loue him and pray for him and remember how God hath promised to blesse the patient and meke. Neuerthelater because such personnes corrupt the comen maners and cause the' name of God the lesse to be feared, mē ought to complain vpon suche personnes to the officer that is ordayned of God to punisshe euell doers, and the officer is bounde to punish them. Yf thou haue lēt a fore whyche wyth cauillation wyll kepe thy good frō the: then if the ruler and the law wyl not helpe the to thy ryghte, doo as it is aboue sayde of hym that wyll goo to lawe wyth the & take thy cote frō the. That is to saye: bee contēt to lose that and as muche more to it, rathere then thou woldest auēge thy self. Let not the

wyckednesse of other men plucke the frō God. But abyde by God and his biessynges and tary his iudgemente. Liberalyte is mercyfulnes

Couetousnes

that byndeth God to be mercyful agayne. Couetousnes the roote of al euel and father of al false prophetes, and the scholemaster that teacheth the messengers of Sathan to desguyse them selues lyke to the messengers of Christ, is

Iam.ii.

mercyles that shall haue iudgemente without mercye. And therfore exhorteth Christ al hys so diligently and aboue all thynge, to be liberall & to beware of couetousnes.

¶ Ye haue heard, how it is saied thou shalt loue thy neibboure and hate thyn enemi. But I say vnto you loue your enemies. Bielle thē that curs you, do good to thē that hate you. Pray for them whyche do you wrong and persecute you, That ye maye be the chylden of your heauenly father. For he maketh his sunne to arise ouer ỹ euil & ouer the good, & sendeth rain vpō the righteouse & vnryghteous For if ye loue them that loue you what rewarde shall ye haue, do not

not the publicans so, and if ye be frendlye to youre bzethzen onlye what singuler thing do ye, do not the publycanes lykewyse? Ye shal therfoze be perfect, as your father which is in heauē, is perfect.

☞ This texte of hatynge a mannes enimye, standyth not in anye one place of the Byble, but is gathered of manye places, in which God cōmaundeth the childzen of Israell to destroye their enimyes the Cananites, the Amozytes, the Amalekites and other hethen people, as the Moabytes and Immonites, whych sought to bzynge thē out of the fauour of god and to destroye the name of God. The Amalekites came behynde them and slue all that were faintye & werye by the waye as they came out of Egipt. The Moabites and Amonites hired Balam to curse them, and begiled them with theyr wemē and made a great plage amonge them. These like Nacions were perpetual enimyes to theyr lande which God had geuen them, and also of the name of God & of theyr fayth. Foz whych cause they not only myght law fully, but were also bounde to hate them and to studye theyr destructyon agayne: howbeit they myghte not yet hate of the sayd nacions such as were conuerted to their fayth. Almose.

☞ Now by the reason of such textes as commaunded to hate the comune enimimis of their contrye and of God and his lawe, and of their fayth: the Pharisels doctrine was, that a man

 myght

myght lawfullye hate all hys priuate enimyes
Leuit.xix. without exceptiō, nor was boūd to do thē good
And yet Moses saith. Thou shalt not hate thy
brother in thyne hert. And agayn ꝓ shalt not a
uēge thi self nor bear hate in mynd against the
childrē of thy people. And if thyne enimies asse
sinke vnder his burthen, helpe to lyfte hym vp
agayn, and if his Oxe or asse go a stray, bringe
them home agayn, which al no doubt, the Pha
reseys dyd enterpret for good councell, but for
no preceptes, wherfor Christ sayleth their doc-
trine and prouyth that a man is bounde bothe
to loue and to doo good to his enimie, and as
a naturall sonne, though hys brethren be neuer
so euell yet to loue them and shew them kynd-
nesse for his fathers sake, and to study to amēd
them. What hast thou to reioyse of, if thy reli-
gion be no better thē the religiō of theues? For
theues loue amonge them selues: and so do the
couetouse of the worlde, as the vsurars and
Publicans what they were publicans, which bought in great ꝓ emperours
trybute, and to make their moost aduauntage,
did ouer set the people. Naye, it is not inoughe
for the to loue thy benefactours only, as mōks
& fryers do, and them of thyne owne coote and
ordre, or the brethren of thyne owne Abbay on-
lye (for a monge some theyr loue stretchethe no
further, and that shall he that is remoued oute
of a nother cloysture thyther, well kynde: yea
in some places charitye reachethe not to all the
celles of the same cloysture and to all the mōks
that were professed in the same place) but lifte
vp thyne eyes vnto thy heauēlye father and as
thy father doth, so do thou loue all thy fathers
chyldren. He ministreth Sunne and rayne to
good

good and badde, by whiche two vnderstande all his benefites. For of the heate and drieth of the sunne and colde and moyst of the rayne, spryngeth all thynges that are necessarye to the lyfe of man. Euen so prouoke thou and drawe thyne euell brethren to goodnesse, wyth pacience, wyth loue in worde and deade, and praye for them to him that is able to make them better and to conuerte them. And so thou shalt be thy fathers naturall sonne, and perfecte, as he is perfecte. The texte sayeth not, he shalbe as perfecte as GOD: but perfecte after hys ensample. To be perfecte in the scripture is not to be a Monk, or a fryer, or neuer to synne. For Christ teacheth not here mõkes or fryers, but his disciples and euery Christen man and womã. And to be in this life al to gether wythout synne, is impossible. But to be perfect, is to haue pure doctryne wythout false opinions, and that thyne hert be to follow that lernynge.

To be perfect what it meaneth.

# An exposition on of the. vi. Chapter

TAke hede to youre almose, that ye do it not before mẽ to be sene of them, or else ye get no rewarde of youre father whiche is in heauen. Therefore when thou geuest almose, make not a trompete to be blowen before the, as the hypocrites doo in the sygnagoges and in the streates, to be prayed of men. Verely I saye vnto you, they haue their reward. But thou, whẽ thou geuest almose, let not thy left hande know what thy right hand doth, that thine almose may be in secret And then thy father which seeth in secret, shal reward ỹ opẽly.

As he rebuked their doctrine aboue, euen so here he rebukethe their workes: for out of deuelysh doctrine can spring no Godly workes But what workes rebuketh he? verely suche as God in the scripture cõmaundeth, and with out which no man can be a Christen man: euen

prayer

prayer fastynge and almose deede. For as the scrypture corrupt with glooses, is no more Gods worde, euen so the deedes commaunded in the scripture (when the entent of thē is peruerted) are no more godlye deedes. What sayde the scribes and pharisayes of him (thynke ye, whē he rebuked such maner of worckes? No doubte as they sayde (when he rebuked their false glooses) how he destroied the law and the prophets interpretyng the scripture after ꝑ lyteral sēce, which killeth, & after his owne brayne, cleane contrarye to the cōmune fayth of holy churche and myndes of great clerkes and autentick expositions of olde holy doctours. Euen so here what other could they saye, then. Beholde the heretycke, & dyd not we tel you before wherto he wold come, and that he kept some mischeue behinde and spued not out all hys venome atonce: se to what all his godlye new doctrine ꝑ soūded so swetli, is com he preached al of loue & wold haue the people saued by fayth so long til that now at ꝑ last, he preacheth clean against al deedes of mercie, as prayer, fastynge and almose deede, and destroieth all good worckes his disciples fast no more then dogges, thei dispise their deuyne seruice and come not to churche, yea and if the holyest of al saint Fraūces order are them almes, they bydde hym labour wyth his handes and gete his lyuynge, and saye that he that laboreth not, is not worthy to eate, and that God bade that no suche stronge lubbures shuld loyter and goo a beggyng and be chargeable to the cōgregation and eate vp that other poore men get with the sweat of their bodyes: yea and at the last ye shall se, if we resyst hym

not

John.xvi. not bee tymes, that he, shall moue the people to insurrectiō, as Caiphas said, and the romains shal come and take our land frō vs. Is ye se in the texte luke.xxiii. How when they could not dryue the people from him wyth those persuasions, they accused hym to Pilate sayenge: we haue foumde this felow peruertyng the people and forbyddyng to paye tribute to Cesar and saieng that he is Christ a kyng. Wherfor thou canst not be Cesars frende, if thou let hym escape. But after all these blasphemis, yet must the holy gost rebuke the world of their ryghtwysnes, ye of their false ryghtewysnesse and false holynesse whyche are nether ryghtewysnesse, or holynesse, but coloure of hypocresye.

☞ Christ here destroieth not prayer, fastyng and almose deade: But preacheth agaynste the false purpose and entent of suche workes and peruertynge the true vse: that is to saye, they seekyng of glory, & that they estemed thē selues righteouse therbye and better then other men, and so despised and condempned theyr brethrē With oure almose which is as muche to saye as deades of mercie or compassion, we oughte to seke our fathers glorye only, euen the welth of our brethren, and to wynne thē to the knowledge of oure father and keppynge of his lawe. He that seketh the glorie of hys good workes, seketh the glorye that belongeth to GOD and maketh hym selfe God.

Is it not a blynde thynge of the worlde, that eyther they wyll doo no good workes at all, or wyll be God for theyr good workes & haue the glorye them selues.

☞ Concernynge blowenge of trompettes & syngynge

ryngyng of belles or makynge a crie, to cal mē to fet almes (thoughe the ryght waye be, that we shulde knowe in euery paryshe, al our pore and haue a comō cofer for them, & that straungers shuld brynge a letter of recommendation with them of theyr necessite, and that we haue a cōmen place to receyue them into for ẏ tyme, and though also we ought to flee all occasions of vayne glorye) yet while the worlde is out of order, it is not dampnable to do it. So that the verye meanynge, bothe that we blow no trompettes and that the lefte hand know not what the right hande doth, is that we doo as secretly as we can, and in no wyse seke glorye, or to receyue it, if it were profered. But to do oure deades in singlenesse of conscience to God, because it is his commaundemente, and euen of pure compassion and loue to oure brethren, and not that oure good deades thorowe standynge in oure owne consayte, should cause vs to despice them. If thou be tempted to vayne glorye for thy good dedes, then loke on thyne euil ther to in the one balance and the other in the other And then if thou vnderstand the law of God a nye thyng at al, tel me whether wayeth heuier. ☞ If that thou doest, do tempt the, then consyder what thou doest, not. If it moue the to set vp thy combe whē thou geuest thy brother a ferthynge or an halfepenny: pounder in thine hert, how farre thou art of, from louynge him as wel as thy selfe, & carynge for hym as much as for thy selfe And be sure howe muche thou lackest of that, so muche thou art in synne, and that in dāpnable synne, if God for Chrystes sake dyd not pardon the, because thyne herte

Trompettes. To blow trūfettes what.

Lifte hande.

Vaine glorye A good remedy against it.

mourneth

mourneth therfore, and thou fightest with thy selfe to come to such perfection. If a peeche dyd loke wel on his fete and marke the euel fauoured shylinge of hys voyce he would not be so proude of the beuty of his tayle

Workes iustifie not from synne neyther deserue the rewarde promised.

☞ Fynally that many dispute, because God hath promised to reward our deedes in heauen that oure deedes deserue heauen: and because he prompseth to shewe mercye to the mercifull, that with oure deedes we deserue mercye and because he prompseth forgeuenesse of sinnes to theym that forgeue, that oure deedes deserue forgeuenesse of synne and so iustifie vs. I answer: firste there is ynoughe spoken therof in other places, so that to thē that haue red that, it is superfluouse to rehersse the matter again. Furthermore, the argumēt is nought and holdeth by no rule. Se ye not that the father and mother haue more ryghte to the chylde and to all it cā do, than to an oxe or a cowe. It is their fleshe and bloude, nourysshed vp with their laboure and cost. The like of it and the maynteynaunce and cōtinuaunce therof is their benefit so ꝑ it is not able to recōpence ꝑ it oweth to father and mother by a thousād partes.

☞ And though it be not able to do his dutye nor for blyndenesse to knowe his dutye, yet the father and mother promise mo giftes stil without ceasing, and that such as they thinke shuld mooste make it to se loue and to prouoke it to be willinge to do parte of his dutie. And when it hath done amysse, thoughe it haue no power to do satisfaction, nor lust or courage to come to the right waye agayne: yet their loue & mercie abydeth styl so great to it, that vpō a poynt

ment

ment of mendynge, they not onlye forgeue that is paſt and fulfyll theyr promyſe not the later: but promyſe greater gyftes then euer before, and to be better father and mother to it then euer they wer. Now when it cānot do the thou cād part of his dutī, how could it deſerue ſuch promyſes of the father and mother, as a labo-rer doth his hier? The reward therfore cometh of the loue, mercie & truth of the father and mo ther as well when the childe kepeth the apoint ment, as whē they fullfil their promyſe when it hath broken the appoyntment: and not of the deſeruyng of the the child.

¶ Euen ſo if we were not thys drowned in blyndneſſe, we ſhould eaſely ſe, that we cannot do the thouſand part of oure dutie to God: no though there were no life to com. If there wer no life to come it were not right that I ſhould twich anye creature of God, other wyſe then he hath oppoynted. Though there were no life to come, it had neuertheleſſe bene right, that Adam had abſtayned from the forbodē aple tree and from all other to, if they had bene forbode. Yea and though there were no lyfe to come, it wer not the leſſe right that I loued my brother and forgaue hym to daye, ſeynge I ſhall ſynne agaynſt him to morow. Becauſe a father can-not geue his childzen heauen, hath he no power to charge them to loue one another and to for-geue and not auenge one another? And hath he not right to bete them if they ſmyte eche o-ther, becauſe he cannot gyue them heauen? A bondeman that hath a maſter more cruell then a reſonable man woulde be to a dogge: if there were no heauen, myghte this bonde ſeruaunt

accuſe

accuſe God of vnrygh tewyſeneſſe, becauſe he hath not made hym a maſter: Now then when we cannot do oure dutye by a thouſand partes though there were no ſuche promyſes: and that the thynge commaunded is no leſſe oure dutye, though no ſuche promiſe were, it is eaſy to perceyue that the rewarde promyſed cōmethe of the goodnes, mercy and truthe of the promiſer to make vs the gladder to do our dutye, & not of the deſerupnge of the receyuer. When we haue done all we can, we ought to ſaye in oure hert, that it was our dutie and that we oughte to doe a thouſande tymes moze, and that God (if he had not promiſed vs mercy, of hys goodneſſe in Chriſt) he myghte yet of ryghte damne vs foz that we haue lefte vndone.

☞ And as touchinge forgyueneſſe of ſynne: though forgyueneſſe of ſynne be promiſed vnto the, yet chalēge it not by thy merites, but by the merites of Chriſtes bloud, and heare what Paule ſayth Philippenſes. iii. Cōcernyng the ryghtwyſneſſe of the lawe, I was fautleſſe oz ſuch as no man coulde rebuke. But the thinges that were to vauntage, I thought damage foz Chriſtes ſake, yea, I thinke all thyng to be dāmage oz loſſe, foz the excellent knowledges ſake of Chriſt Jeſus my lozde: foz whoſe ſake I let all goo to loſſe, and counte thē as chaffe oz refuſe (that is to ſaye, as thinges which are purged out and refuſed when a thynge is tryed & made perfecte) that I might winne Chriſt and myght be founde in him: not hauing my righteouſneſſe that cometh of the lawe, but ꝓ which cometh of fayth in Chriſte Jeſu, which ryghteouſnes cometh of God thozow fayth, and is to

knowe

knowe hym and the power of his resurrection how he is lorde ouer all synne, & the only thynge that slayethe and vanquisheth synne and to knowe also the felosshype of hys passions that I myght be made lyke vnto his deathe.

☞ So that when ryghtwisnesse & true merites be tryed, we muste be content that oures be the chaffe and Christes the pure corne: oures to shome and refuse, and Christes the pure golde. And we must facio our selues like vnto Christ and take euerye man his crosse and slee & mortefye the synne in the flesshe: or elsse we cannot be partakers of his passion. The synne we do before oure conuersion, is forgeuen clerlye thorow fayth if we repent and submyt our selues to a newe lyfe. And the synne we do agaynste oure wylles (I meane the wyll of the spirytt for after oure conuersion we haue two willes fightynge one agaynst the other) that synne is also forgeuen vs thorow fayeth, if we repente and submitte oure selues to amende. And oure diligence in worlyng, kepeth vs from sinning agayne & minisheth the synne that remaynethe in the flesshe and maketh vs pure and lesse apte and disposed to synne, and it maketh vs mery in aduersities and strong in Temptations and bolde to go vnto God wyth a stronge and feruent fayethe in oure prayers, and sure that we shal be hearde when we crye for helpe at nede, either for oure selues or our brethren. Crosse. Workes what they do.

☞ Nowe they that be negligent and synne, are brought in temptacion vnto the poynte of desperation and fele the verie paynes of hell, sooe that they stande in dowbte whether God hath cast them awaye or noo. And in aduersitie

they be ſorowfull and diſcouraged and thynke that God is angry & punyſheth them for theyr ſynnes. When a chylde taketh payne to doo his fathers pleaſure and is ſure þ he ſhall haue thanke and a reward for his labour: he is mery and reioyſeth in his worke and payne that he ſuffreth: and ſo is the aduerſyte of them that kepe thē ſelues frō ſynnynge. But a childe whē he is beaten for his faute, or when he thynketh his father is angrie and loueth him not, is anone deſperat and diſcouraged: ſo is the aduerſite of thē that are weke and ſynne oft. A child that neuer dyſpleaſeth his father, is bolde in his fathers preſence to ſpeake for hym ſelfe or his frēd. But he that ofte offendeth and is correct or chidde, though the peace be made again, yet the remembraunce of hys offences maketh hym fearefull and to myſtruſte and to thynke his father would not heare hym: ſo is the fayth of the weake that ſynne ofte. But as for them that profeſſe not a newe lyuynge howe euer ſo muche they dreame of faith, they haue no faith at all for they haue no promyſe, excepte they be cōuerted to a new life. And therfore in aduerſites, tēptacion and death, they vtterly diſpeare of all mercie and peryſhe.

Promyſe. He that profeſſeth not a newe life hath no promiſe of mercy in Chryſt.

And when thou prayeſte, thou ſhalt not be like the hipocrits For they loue to ſtande and praye in the ſinnagoges and in corners of the ſtreates, that they myghte be ſene of mē. Verely I ſay vnto you they

they haue their rewarde. Thou therfore when thou prayeste, goo into thy chambre, and shut thy doore, & pray to thy father which is in secret. And thi father which seeth in secret, shal rewarde the openlye.

☞ After Almoose foloweth prayer. For as it is a Christen mannes part, to helpe hys neybour: to bear with him when he is ouer charged, and suffer wyth him, and to stande one by a nother as longe as we lyue here on this erth. Euen so because we be euer in suche parell and cõbraunce þ we cannot ryddе oure selues out: we must daylye and hourelye crye to God for ayde and succoure, as well for oure neyboures as for oure selues. Prayer.

☞ To geue almose, to praye, to faste or to do anye thynge at all, whether betwene the and God, or betwene the and thy neibour, canste þ neuer do to please God therewyth, except thou haue the true knowledg of Gods word to season thy dedes with all. For God hath put a rule in the scripture without which thou canst not moue an here of thine head, but that it is dãnable in the syght of God, As it is of the Iewes though (as Paul bereth thẽ record) they haue a feruent zele to God, yet haue the scripture ther to: yet because they haue not the true vnderstãdyng, al is dampnable that they do. Hipocrites with scrappes of almose get an hundred folde Workes must be seasoned with Goddes word, if they shal please god

And wyth prayer they get praise (as thou seest here) and praye thereto and robbe wydowes howses, as thou readest Math. xxiii. And with fastynge they get fat belyes, full dysches & ouermoze then inough. And yet there is nõe almose, prayenge oz fastynge among them in the syght of God. Wyth their prayers they exclude all true prayers, and make it impossible that there should be any among them. Foz prayer is either a longynge foz the honoure of the name of god that all men should feare him and kepe his preceptes, & beleue in hym. And contrarye to that seke they their owne honoure, that men shulde feare them and kepe their ordinaunces & beleue in their swete blessynges, prayers, pardonnes and what so euer they promyse. If they byd faste thou muste do it, oz be dãned & be an hereticke and rebellious to holye churche. If they dispence and geue the cleane remissyon foz to eate flesche on good fridaye (though thou be neuer so lustie) thou must obeye, oz else thou art dampned & an hereticke, because thou doest not beleue in holy church. Either prayer is, to geue God thankes foz benefites receyued. Contrary to which, they wyll firste haue thankes of the worlde foz their prayers, and robbe not onlye widowes howses. But also lorde, prynce Emperoure and al the world, of howse and lande, yea and of theyr wittes to. And then they bind God to thanke them, and to geue them. (beside the thankes which they haue gotẽ in þ world) not only heauẽ & an hyer place, but that he geue heauẽ to no nother mã, saue thorowe their merites. Either prayer is a cõplaining and a shewinge of thyne owne miserye and necessyte, oz of thy

Prayer what it is.

thy neyghbours before God desyrynge hym with all the power of thine herte to haue compassion and to socour. Contrarye to thys, they haue excluded wyth their prayers all necessite and miserie from amonge thē. They be lordes ouer al & do what they wil thorow the whole world. Kyng and Emperour are theyr seruaun tes: they nede but say the word, and their wil is fulfilled. And as for their neibours thei haue no cōpassion vpon thē, to bryng their complaintes before God, but with their prayers robbe them of that litle they haue, and to make them more miserable.

Chamber. To shut thi chamber doze what it meaneth.

¶ Of entrynge in to the chamber and shutynge the doze to, I saye as aboue of that the lefte hande shoulde not know what the ryghte hand doeth: that the meaning is, that we shulde auoyde all worldlye prayse and profyte, & pray with a single eye and true entent accordyng to Godes worde: and is not forbodden therby, to praye openlye. For we must haue a place to com together, to praye in generall, to thanke and to crie to God for the cōmune necessities, as well as to preache the worde of God in, where the priest oughte to praye in the mother tounge, that onelye the name of God maye be halowed and hys worde faythfullye taughte and trulye vnderstande, and faith and godlye liuyng encreased: and for the kynge and rulers, that God wil geue them his spirit, to loue the commune wealth: and for peace, that God wyll defende vs from al enmimies: for wedringe and frutes that God will kepe away pestilence and al plages. And the priest should beare ensample to the people, howe they shoulde praye. There bee of

suche thynges as the prestes and other bables not praye) manye good colectes that shoulde much edifie the people if they wer spoken in the mother tonge. And then while the prestes synge psalmes, let euery man praye priuatly and geue God thankes for suche benefytes as his herte knoweth he hath receiued of God, and cōmend to God his priuate necessities, and the priuate necessities of his neyghbours which he knoweth and is priuie to. Nether is there in all suche any ieopardie of vaine glorye.

But and if God haue geuen any mā the spirite of prayenge, as all men haue not like gyftes, þ he praye ofte and when other do not, to haue a secret place to praye in, bothe for the auoydinge of vayne glorye and speach of people, and that thou mayst be fre, to vse thy wordes as the lusteth and whatsoeuergestures and behauoures do moue the most to deuocion, is necessary and good. And finnally what so euer necessite thou hast, though thou fele thy selfe a great synner, yet if thyne herte be to amende, let not that discourage the. But go boldly to thy father, seing thou hast his commaundement euer to praye, & promisse that he wyl heare the: not for thy good des but of hys goodnes and for his truth.

Praye. Gods commaundement and promyse shoulde moue vs to praye.

**Moreouer when ye pray, bable not muche as the heathen do For they thinke that they shalbe herd for their muche bablynges sake. Be not therfore lyke vnto them, For your father knoweth of what thin:**

thinges ye haue neede, before ye are him. Of thys maner therfore praye ye.

Oure father whiche art in heauen honoured be thy name. thy kyngdom come. Thy will be fulfilled euen in earthe, as it is in heauē. Geue vs thys daye oure daily breade. And forgeue vs oure trespases, as we forgeue our tresparers. And lead vs not into tẽptacion. But delyuer vs frome euill, For thine is the kingdō, the power and the glorie for euer. Amen. The Pater noster.

☞ As before he rebuked their false entent in prayenge, that they sought prayse and profyte of that worke which ough to be directe to God alone, ether to geue hym thankes, ꝑ is to say, to be aknowen and to cōfesse in the herte, that all we haue cometh of hym: or to calle vpō hym for ayde and socoure in tẽptacions and all necessitie. Euen so here he rebuketh a false kynde of prayeng, wherin the tong and lippes labour and all the bodye is payned, but the herte talketh not with God nor feleth any swetnesse at all nor hath anye cōfidence in the promyses of God: But trusteth in the multitude of wordes: in the payne and tediousnes of the lenght of ꝑ

prayer, as a cõiurat dothe in hys cricles. Characters and superstitiouse wordes of his cõiuration. As ye se nowe to be amonge oure friers mõkes, chanons and nunnes, and euen thorow out al the spiritualti, which (as I haue proued aboue) haue with their false entent of prayeng excluded all occasions and the whole matter of true prayer, and haue turned it into a bodelye labour, to vexe the tonge, lips, eyes and throte with rorynge and to werie all the mẽbres: so that they saye (and maye truelye sweare it) that there is no greater labour in the worlde, then prayer: for no labour what so euer it be, when the bodie is compelled and the herte vnwillyng can be other then greuouse and paynefull. But true prayer (if they cõplayned and sought help eyther for them selues or for their neyboures, trusted in the promyse of God) wold so cõforte the soule and courage the herte, that the bodye (though it wer half deade and more) would reuiue and be lustye agayne, and the labour wold be short and easye, as for an ensample, If thou wer so oppressed þ þ wer wery of thi life, & wẽ test to þ king for helpe, & hadst sped, thy spirites would so reioise, that thi bodi would receiue hir strength agayne and be as lustie as euer it was euen so the promyses of God worke ioy aboue all measure, where they be beleued in the herte.

☞ But our hirelinges haue no Gods worde saue trust in the multitude of wordes, length of babilynge and payne of body as bonde seruauntes. Neither know they any other vertue to be in prayer: as ye maye se by the ordinaunces of all foundacions. Kynge Henry the fifte builte Syon and the charterhouse of shene on the o-

ther

False prayer is paynful.

True prayer is pleasaunte.

ther side the water of suche a maner that lippe laboure maye neuer cease For when the friers of Sion rynge out, the Nunnes begyne. And when the Nunnes rynge out of seruice, the mōkes on the other side begynne. And when they rynge out, the fryers, begynne agayn, and vexe them selues night and day, and take payne for Gods sake. for which God must geue the heauen, Yea and I haue knowē of some yer thys, that for verie payne and tedyousenesse haue bydden the deuel take their founders. They cal Lent ẏ holyest time of the yere. But wher in is ẏ holinesse? verely in multitude of wordes and tediouse lengeth of the seruice. For let them begynne at sixe, and it will be twelue or they can ende. In which tym they be weried, so that by the tyme they haue dyned they haue lust to nothyng, saue to slepe And in the ende, of al thei thynk no farther then that God must rewarde their payne. And if thou axe howe they knowe it. They will answere: he must rewarde it or be vnrightewise. Nowe, GOD, looketh not on the payne of thy prayer, but on thy faith in his promyse and goodnesse: nether yet on the multitude of thy wordes or longe babling. For he knoweth thy matter better then thou thy selfe And thoughe the Jewes and the hethen were so folish thorow their vnbeleffe, to bable many words, yet wer thei neuer so mad, as to mumble and buse out wordes that they vnderstode not. Thou wilt saye: what mater maketh it, if I speake wordes which I vnderstand not, for if I praye not at all, seyng God knoweth my matter all redie. I aunswere, he wil haue the to open thyne hert to him, to enforme and edifye thine

Syon.
Shene.

thyne owne ſelfe. That thou mightest knowe howe all goodneſſe is of hym, to put thy truſte and confidence in him and to flie to him in time of nede, and to be thankefull and to loue hym and obeye his commaundementes, and turne & be conuerted vnto thy lorde God, & not to rune wilde, as the vngodlye, do whiche knowe not the benifites of God and therfore be vnthankful to obey his cõmaundemẽtes.

☞ And that thou mayst know howe & what to praye he giueth the a ſhort inſtructiõ and example ſaienge: after this maner praye.

The Pater noſter is expounded.

## Our father which art in heauen

☞ Firſte thou muſt goto hym as a mercifull father which of his owne goodnes and fatherlye loue that he beatethe to the, is readye to do more for the than thou canſte deſyre, thoughe thou haue no merites But becauſe he is thy father, onely if thou wilt turne and henceforth ſubmitte thy ſelfe to lerne to doo his will.

To honoure Goddes name what it is

## Honoured be thy name.

☞ Honoured and praiſed be thy name or honoured and praiſed be thou: for to honour god and to honour the name of God is al one. And to honoure the name of God is, to dreade hym to loue hym and to kepe hys cammaundementes. For when a childe obeyeth hys father, he honoureth and prayſeth his father: and when he is rebellious and diſobedient, he dyſhonoureth his father. This is then the vnderſtãding and meanyng of it. O father, ſeynge thou art father ouer all, poure out thy ſpirite vppon all fleſh, and make al men to feare and dreade and loue the as theyr father and in keppynge thy com

commaundementes to honoure the and thy holye name.

## Thy kyngdome come.

☞ That is, seynge thou art kynge ouer all make all to knowe the and make the kynges and rulers whiche are but thy substitutes, to commaunde nothynge but accordynge to thy worde, and to them make all subiectes obeye.

## Thy wil be fulfilled in erthe as it is in heauen.

☞ Thys is all one wyth that goethe before. For as muche then as thou art father & kinge ouer all, and all we thy children and brethren amonge ouree selues, make vs al as obedyent to seke and to doo thy will as the aungelles dooe in heauen. Make that no man seke hys owne will but al thyne. But and if thou withdrawe thine hande to tempte thy children, that the rulers commaunde oughte contrarye to thy will then make the subiectes to stande faste by thy worde, and to offer thē selues to suffer all extremytie, rather then to obeye. Finallye when we praye to the in oure temptacions and aduersities desirynge the of what so euer thynge it be and meane trulie: yet if thou which knowest al, seest a better waye to thy glorye and oure profyt, then thy will be and not ours. As thy lōne Iesus gaue vs an ensample, when he desiered if it had bene possyble, that that cuppe of bytter deth might haue departed frō hym sayenge; yet not as, I wil, but as thou wilt.

## Giue vs our dailye breade

Dayly breade.

☞ By breade is vnderstande all maner of su

luſtinaunce in the Hebrue ſpeach, yea and here is vnderſtande therbye all that partayneth vnto the neceſſite of thys lyfe Yf we haue bread eher is dearth of nothing þan pynche, namely in that lande. Geue vs oure daile breade. Geue vs al that the neceſſitie of this life daily requireth. Geue it vs daye by daye, as we neade it. We deſyre not to haue ſtore for manye yeres, to exclude all neceſſitie of prayenge to the, and to be as it were out of thy daunger, and to forget the. But minister it daye by daye, that we maye dayly fele thy benefytes and neuer forget the. Or if thou geue vs aboſidaunce aboue that we deſyre, then geue vs an herte to vſe it and to beſtow it for that purpoſe thou gaueſte it and to deale with oure neibours, and not to loue it inordinatly. But to thynke þ it is thyne and þ thou maiſt take it away euery hour and that we be content that thou ſo do at thy pleaſure: ſo euer to haue it but dayly for breade.

## ¶ Forgeue vs oure treſpaces, as we forgeue oure treſpacers.

Becauſe he knoweth that oure nature is ſo weake that we cannot but ſynne dayelye: therfore he teacheth vs dayly to repent and to reconſile oure ſelues together, and dayelye to aſke God forgeueneſſe. Seing he commaundeth vs to aſke we maye beholde ſo to do, and to beleue that he wil forgene vs. No man therfore readeth to deſpeare that can repēt and aſke forgeueneſſe, how depe ſo euer he hath ſinned. And me thynkethe, if we looked a lytle nere vppon this texte, we neded not to make the Pope ſo

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great a God for his pardōs. For Christ (which is a nam to be beleued) sheweth vs here a more sure waye, yea and that a sensible way whiche we may fele that we be pardoned and our sins forgeuen. We can haue none experience of the popes thinges whether they be so or no.

A surer waye then pardons.

☞ He can wyth all hys pardones delyuer no man of anye purgatorye that God puttethe vs vnto in this world. He cannot blesse or heale any man so much as of a pore agew or totheachwhyche deseases yet by hys owne confessyon God putteth on vs to purge vs from syn. But wher we cānot se, fele or haue any experiēce at al, ẏ it is so. there is he mighty. If I wer come home out of a land wher neuer mā was before, and were sure neuer man should come, I might tell as manye wonders as Master More doth of Utopia, and no man coulde rebuke me.

☞ But here Christ maketh the sure of pardon for if thou canst forgeue thy brother, God hath bounde him selfe to forgeue the. What if no man haue synned agaynst me? That were hard in this life: neuerthelater yet, if that professionbe in thine herte, ẏ thou knowest that it is thi duti to forgeue thi brother for thi fathers sake, & art obedient to thy fathers ordinaunce, and woldest forgeue, if any of thy brethrē had offended the and dyd are the forgeuenesse. Thē hast thou that same spirite whiche God desyreth to be in the. Marke what Christe saith aboue in the begynnynge of the fyfte chapter. Blessed be the merciful: for they shal haue mercie, doest thou pitie thy brethren that sinne, and doest thy best to amende them, that thy fathers name maye be honoured? Thou hast thou that

one

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☞ Becauſe he knoweth that oure nature is ſo weake that we cannot but ſynne dayelye: therfore he teacheth vs daylye to repent and to reconſile oure ſelues together, and dayelye to aſke God forgeuenelle. Seing he commaundeth vs to aſke we maye beholde ſo to do, and to beleue that he wil forgene vs. No man therfore neadeth to deſpeare that can repẽt and aſke forgeuenelle, how depe ſo euer he hath ſinned. And me thynkethe, if we looked a lytle nere vppon this texte, we neded not to make the Pope ſo

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great a God for his pardōs. For Christ (which is a nam to be beleued) sheweth vs here a more sure waye, yea and that a sensible way whiche we may fele that we be pardoned and our sins forgeuen. We can haue none experience of the popes thinges whether they be so or no.

A surer waye then pardons.

☞ He can wyth all hys pardones delyuer no man of anye purgatorye that God puttethe vs vnto in this world. He cannot blesse or heale any man so much as of a pore agew or totheach whyche deseases yet by hys owne confessyon God putteth on vs to purge vs from syn. But wher we cānot se, fele or haue any experiēce at al, ẏ it is so. there is he mighty. If I wer come home out of a land wher neuer mā was before, and were sure neuer man should come, I might tell as manye wonders as Master More doth of Utopia, and no man coulde rebuke me.

☞ But here Christ maketh the sure of pardon for if thou canst forgeue thy brother, God hath bounde him selfe to forgeue the. What if no man haue synned agaynst me? That were hard in this life: neuerthelater yet, if that professionde in thine herte, ẏ thou knowest that it is thi duti to forgeue thi brother for thi fathers sake, & art obedient to thy fathers ordinaunce, and woldest forgeue, if any of thy brethrē had offended the and dyd are the forgeuenesse. Thē hast thou that same spirite whiche God desyreth to be in the. Marke what Christe saith aboue in the begynnynge of the fyfte chapter. Blessed be the merciful: for they shal haue mercie, doest thou pitie thy brethren that sinne, and doest thy best to amende them, that thy fathers name maye be honoured? Thou hast thou that

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wherby thou art sure of mercy as sone as thou desyrest it And againe: Blessed be the peace makers for they shalbe Gods children. Lo if ther be anye variaunce amonge thy brethren, that one haue offended the other, do thy beste to set them at one, and thou hast the same thing that God desyrethe of the, and for whyche he hath bound hymselfe to forgeue the.

## Lead vs not into temptacion.

That is, let vs not slippe out of thy lease, but hold vs fast: geue vs not vp nor cease to gouerne vs, nor take thy spirite from vs. For as an hounde can not but folowe hys game when he seeth it before him if he be lowse, so can we not but falle in to synne when occasion is geuen vs, if thou wythdrawe thyne hande from vs. Leade vs not into temptation. Let no temtation falle vpon vs, greater then thyne helpe in vs: But be thou stronger in vs than the temtacion thou sendest or lettest come vpon vs.

Lead vs not into temptacions: Father though we be negligent, yea and vnthankful, and dysobedient to thy tru prophets; yet let not the deuyl louse vppon vs, to deceyue vs wyth hys false prophetes and to harden vs in the waye in which we gladly walke, as thou didest Pharao wyth the false myracles of hys sorserars, as thyne apostle Paule threateneth vs. ii. Thessalo, ii. A lytle threade holdethe a stronge man where he gladlye is. A lytle pullynge drawet h a man whether he gladly goeth. A lytle wynde dryueth a great shyp with the streams. A lyght persuation is ynough to make a lecherouse mā beleue that fornicacion is no sinne. And an Angrie man that it is lawfull to aduenge him selfe

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and so forth by all the corrupte nature of man. A lytle myracle is able to confyrme and harden a man to that opinion and fay the whyche hys blynde reason beleueth all readye. A few falce myracles were ynoughe to perfuade the couetousnesse of Pharao and his gredinesse to holde the chyldren of Israel in bondage for their seruice: that thy true myracles shewed by Moses for their deliueraunce, were not of the, but of the same kynde and done by the same crafte, as were the myracles of hys forserers, and so to harden his herte.

☞ Euen so father if thou geue vs ouer for our vnkindenesse, seinge the blynde nature of man delyteth in euell & is redye to beleue lyes, a lytle thynge is ynoygh to make them that loue not to walke in thy truthe (and therfore neuer able to vnderstand thy sonnes doctryne. John. vii.) for to beleue the fainynges of our mooste holy father, all his superstityouse popetry and inuisible blessynges, and to harden them there in. As a stone cast vp in to the ayer can neither go anye hier neyther yet there abyde, when the power of the hurler ceaseth to drive it, euen so father, seynge our corrupt nature can but go downeward only, and the deuel and the worlde dryueth therto the same way, how can we procede further in vertue or stande therein: if thy power cease in vs. Leade vs not therefore O mercyfull father into temptation nor cease at anye tyme to gouerne vs. Nowe seynge the God of all mercie which knoweth thyne infirmite, commaundeth the to praye in all temptacyon and aduersyte, and hath promysed to helpe: if thou trust in hym: what excuse is it to say whe

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thou haste synned, I coulde not stande of my selfe, when hys power was readye to helpe the if thou haddest axed it.

## But deliuer vs from euil.

☞ First (as aboue) let vs not fal into temptacion. Secondarelye, if we be fallē, as who lyeth and falleth neuer: for neuer to falle were ynough to make a man as euel as lucifer: and to beleue that he stode by hys owne power. If therfore we be fallen euen to the botome, howe depe soeuer it be, put in thyne arme after, for it is longe & strong ynough, and pluche vs out again Thyrdlye, delyuer vs from euel, & pluche vs out of the flesche and the worlde and the power of the deuel, and put vs in thy kingedome where we be past all ieopardye and where we can not synne any more.

## For the kyngdome, and the power and the glorye is thyn for euer Amen.

☞ Because that thou only art the kyng, and al other but substitutes. And because al power is thyne, and al other mennes power but borowed of the: therfore ought al honoure and obedience to be thyne of right as chiefe Lorde: and none to be geuen other men, but onlye for the office they holde of the. Nether ought any creature to seke anye more in thys worlde, then to bee a brother, till thou haue put hym in office. The (if brotherlynesse wyll not helpe, which he ought first to proue) let him execute thy power. Nether maye anye man take authorite of him selfe, til God haue chosē him, that is to wit, tyl

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he be chosē by the ordinaūce ẏ God hath set in ẏ world, to rule it. Finally no kynge, lorde, master or what ruler it be, hath absolute power in this worlde, ⁊ is ẏ vert thing which he is called for thē thei ceased to be brethrē stil, neither cold thei sin what soeuer they cōmaūded. But now their authoritie is but a limeted power, Which when they transgresse, they sinne against their brethren, and ought to reconsile them selues to their brethren and to are forgeuenesse, and they are bounde to forgeue.

☞ Finaly let kynges, rulers and officers remember that God is the verye kynge, ⁊ referre the honoure ẏ is geuē to them for their offices sake, to him, and humble thē selues to him and acknowledge ⁊ cōfesse in their hertes, that they be but brethren and euē no better before God, then the worst of their subiectes. Amen.

**For if ye forgeue men their fauts your heuenly father shal forgeue you also. But and if ye do not forgeue men theyr fautes no more shall youre father forgyue youre fautes.**

☞ Thys is Gods couenaunt wyth vs and a confirmatiō of the pericion aboue rehersed in the paternoster: forgeue vs oure trespases, as we forgeue oure trespasers. If thou wilt enter into the couenaunte of thy lorde God, and forgeue thy brother: then whatsoeuer thou hast cōmitted agaynst God, if thou repēt and are him forgeuenesse. thou art sure that thou art so absolued

A couenaunte wher wh, God is boūd to forgeue vs, ⁊ we to forgeue eche other.

couled by these wordes, that none in heaue nor erth cā bynd the: No though our most holy father curse the as blacke as coles, seuen fote vnder the erthe and seuen fote aboue, and cast all his lyghtenyng vpon the, to burne the to powder, kepe the conueniant of the lorde thy God therfore: and feare no Buggs. But and if thou wilt not come wythin the couenaunt of God, or if when thou haste professed it and receyued the signe therof, thou cast the yoke of the lordeshrom of thy necke: be thou sure, thou art bound by these wordes so fast that none in heauen or in erthe can lowse the. No though our erthyshe God whysper al hys absolucions ouer the and clawe the and stroke thyne heade wyth all hys swete blessynges.

Gods couenāt is a sure absolution to all that beleue.

☞ Furthermore thoughe forgeuenesse of thy synnes be annexed to thy worke and forgeuing thy brother: yet doeth not (as I sayed) thy workes iustefie the before God. But the fayth in Christes bloude and in the promyses made vs for hys sake, doeth brynge rightwilnesse into the hert. And the rightuousnes of the hert by fayth, is felt and knowen by the worke, as Peter in the first of his seconde epistle cōmaūdeth to do good workes, for to make oure vocacion and electiō sure, that we might fele oure fayeth be certified that it is right. For except a man be proued and tried, it cannot be knowē, nether to him selfe or other mē, that he is righteous and in the true fayth. Take an ensample least thou be begyled with sophistry: Christ sayeth Mat. xii, the kyngdom of heauen is like leuen why the a woman taketh and hydeth in thre peckes of mele tyl al be leuended or sowre

Leuen

Leuen is some tyme taken in an euell sence. for the doctryne of the Phareseies whyche corrupted the swetnesse of the word of God with the leuen of theyr glo'es: and some tyme in a good sence, for the kyngdome of heauen that is to saye ꝑ Gospell and glad tidynges of Christe For as leuen altereth the nature of dowe and maketh it thorow sowre: euen so the gospel turneth a man into a new life & altereth him a litel & alitle: first the herte, and then the mẽbres. Leuen

☞ Faith in Christ first certifieth the conscience of the forgeuenesse of synnes and delyuereth vs from the feare of euerlasting dampnation: and then bryngeth the loue of God and of hys law in to the herte, which loue is the right wilnesse of the herte. Loue bringeth good workes into ꝑ mẽbers, whyche workes are the outwarde rightwilnesse & the rightwilnesse of the mẽbres. To hate ꝑ wyl of God is the vnrightwilnesse of the herte, and causeth euyll workes which are the vnrightwilnesse of the membres As when I hated my brother, my tonge I pake euell, my handes smote and so forthe. To loue is the rightwilnes of ꝑ hert, and causeth good workes whyche are the rightwysenesse of the membres. As if I loue my brother, and he haue nede of me and be in pouertie, loue wyll make me put myne hande into my purse or almorye and to geue him some what to refresse him. &c. That the loue of God and of his commaundementes is the ryghtwilnesse of the herte, doth no man doute saue he that is hertlesse. And that loue springeth of faythe thou mayst euydently se. 1. John. ii. He that loueth his brother, dwelleth in the light. But he that hateth his brother Faythe. Loue is righte ousnes. Faith bringeth loue.

is in darckenes and walkethe in darckeneſſe, and wotteth not whether he goethe, for darckeneſſe hath blynded his eyes. Why is he that hateth in darckeneſſe: verelye because he seeth not the loue of God in Chriſte. For if he sawe that he coulde not but loue hys brother for so kind a fathers sake. If anye man hate his brother, thou art sure that the same man is in darkeneſſe and hathe not the lighte of true fayth nor seeth what Chriſt hathe done. If a man so loue that he can forgeue hys brother, thou art sure that he is in the light of the true faith and seeth what mercy is shewed him in Chriſt.

Workes. ☞ This is thē the sume of al together: workes are the outward rightwyſeneſſe before the worlde, and maye be called the rightwiſneſſe of the mēbres & sprynge of inwarde loue.

Loue. Loue is the rightwyſneſſe of the herte, and sprynge the of faith.

Fayth. Faith is the truſt in Chriſtes bloude, & is the gifte of God. Ephe. ii. where vnto a man is drawē of the goodneſſe of God, & dreuē thorow true knowledge of the lawe and of beholdinge hys dedes in the light of the lawe, & with comparynge the luſt and deſyre of the mēbres vnto the requeſt of the law, and with seing his owne dampnacion in the glaſſe of the law. For if a man saw his owne dampnacion in the law he shoulde immediatlye hate God and all hys workes and vtterlye diſpeare, except that God offred him Chriſt, and forgaue al that wer paſt and made him his sonne and toke the dampnacion of the lawe away, and promiſed, that if he wold submitte him ſelfe to lerne and to do his beſt, that he shuld be accept as wel as an angell in heauē, and therto if he fel of frailtie and not

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of malice and stuburnesse, it should be forgeuen vpon amendment, and that God would euer take him for hys sonne, & onlye chastice hym at home, when he dyd amisse, after the mooste fatherlyest maner and as easelye as hys desease woulde suffer, but neuer bringe him forthe to be iudged after the rightoulnesse of the lawe. And as thou couldest not se leuen though thou breakeste vp a loffe, excepte thou smelledest and tastedeste the sourenesse, euen so coudeste thou neuer se true fayeth or loue, except thou sawest workes: & also sawest the entent and meanynge of the worker, leaste hypocrisy decepue the.

☞ Oure deedes are the effecte of rightwisenesse & therto an outwarde testimony & a certifienge of the inwarde ryghtewesnesse, as soure nesse is of the leue. And when I say faith iustefieth, the vnderstandynge is, that fayth receyueth the iustefiyng. God promiseth to forgeue vs oure sinnes and to impute vs for full righteouesse. And god iustifieth vs actuelie: that is to saye forgiueth vs and reckeneth vs, for full righteouesse. And christes bloude deserueth it: and faith in the promise receyueth it and certifieth the conscience therof. Fayth calengeth it for Christes sake, which hath deserued al that is promised, and cleaueth euer to the promise & truthe of the promiser, and pretendeth not the goodnesse of hir worke: but knowlegeth that oure workes deserue it not, but are crowned and rewarded with the deseruynges of Christ. Take an ensample of younge children, when the father promiseth them a good thynge for a doynge of some trifle, and when they come for their reward, dallie the with the saieng: What

That fayth iustifieth what it meaneth.

that ꝑ hast done is not worthe halfe so much: sholud I geue the so great a thynge for so lytle a tryfle? They wyll answere: ye dyd promyse me: ye saide I should haue it: why dyd ye promyse, and why then did ye say so? And let him say what he wyll to dyscharge them of they wyll euer say againe: ye dyd promise me, so ye did: ye sayde, I shoulde haue it, so ye did But hyrelinges wil pretende their worke and saye: I haue deserued it: I haue done so much and so much, and my labour is worth it.

Faith.

☞ Now at the first couenaunt making with God and as oft as we be reconsyled, after we haue synned, the rightwisnesse cometh of God al together. But after the attonement is made and we reconsiled, thē we be partye righteous in oure selues: vnryghtuouse ightuouse as ferre as we loue, and vnryghtuouse as far as the loue is vnperfecte. And faith in the promise of God that he dothe reken vs for full righteouse doeth euer supplie ꝑ vnrighteousnesse and imperfectnesse, as it is out whole righteousnes at the begynnynge.

Workes are sacramentes.

☞ Finaly oure workes which God cōmaundeth and vnto whyche he annexed his promyses that he wyl reward them, are as it were very sacramētes and visible and sensible signes, tokēs, yernest, obligacions, witnesses, testimonies and a sure certeyneng of oure soules, ꝑ God hath and wyll doo accordynge to hys promise, to strengthe oure weake faith and to kepe the promise in mynde. But they iustifie vs not, no more then the visible workes of the sacramentes doo. As for an example: the worke of baptisme, that outwarde washynge whyche is

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the vilible sacrament or sygne, iustefyethe vs not. But God onlye iustefieth vs actiuelye as cause efficient or worckemā. God promiseth to iustefye who so euer is baptysed to beleue in Christe, and to kepe the lawe of God that is to saye, to forgyue them theyr fore synnes and to impute rightuousnes vnto them, to take them for hys sonnes and to loue them as well as though they were full rightuouse. Christe hath deserued vs that promise & that rightuousnesse And faith dothe receyue it, and God doth geue it and impute it to fayth & not to the washynge And the washynge doth testifye it, and certefie vs of it, as the popes letters do certifye the beleuers of the popes pardones. Now the letters helpe not or hynder, but that the pardon were as good wythout them as with them, saue only to stablish weake soules ẏ coulde not beleue except the reade the letters, loked on the seale and saw the print of saint Peters keyes. Baptisme. Christ. Fayth.

☞O a mercifull God and a most louing father, how careth he for vs: firste aboue all and beyde all hys other benifytes, to geue vs hys owne sonne Iesus, & with him to geue vs hym selfe and all: and not contente therwith, but to geue vs so manye sacramentes or vilible signes to prouoke vs & to helpe oure weake fayth and to kepe hys mercye in mynde: as baptisme, the sacramente of hys bodye and blonde, and as many other sacramentes as they wyll haue, if they put significations to them (for we destroye none, but they destroye whythe haue put out the significations or fained some wythout) as wedlocke to signefie that Christe is the husband and we his wife and partakers wyth

him, as the wife with hir husbande of all hys ryches. &c. and beyonde all those visible sacramentes to geue vs yet more sensible and surer sacramentes and suraunces of hys goodnes, euē in oure owne selues as if we loue and geue almesse to oure neyboure, if we haue compassiō and praye for hym, if we be mercyfull and forgeue him, if we denye oure selues and fast and withdraw we all pleasures from the flesshe for loue of the life to come and to kepe the comaūdementes of God. For when suche thinges beinge before impossible, and nowe are easye and naturall, we fele and are sure that we be altered and of a newe nature, and a newe creature shapē in rightuousnes after ꝑ image of Christ and God our father, seinge his lawes of rightuousnes are written in our hertes.

When ye fast, be not sadde as the hipocrytes are. For they fassyon them a newe countenaunce, that it myght appere vnto men, howe thei fast. Verelye I say vnto you, they haue theyr reward. Thou therfore when thou fastest, annoynt thyne head and washe thy face, that it appere not vnto men how thou fastest. But vnto thy father which is in secret. And thy father

Fast.

father which seeth in secrete, shall rewarde the openly.

☞ Is aboue of almesse and prayer: euen so here Christ rebuketh the false entēt and hypocresye of fastynge. That they sought prayse of that worcke that was ordeyned for to tame the flesshe, and vsed suche fassions, that all the world myght knowe that they fasted, to prayse them and to saye: O what holye men are these, howe pale and pitifull looke they euen lyke deathe hangynge downe theyr heades and beholdinge the erth, as mē cleane out of ꝑ world If these come not to heauen, what shal become of vs poore wretches of the worlde? If these be not greate in the fauoure of God, and theyr prayers hearde what so euer they are, in what case are we laye people? Happie is he that may be a brother among them and partaker of their prayers & fastynges and other holye liuyng. In an vnhappie (In an happy I would say) howre was he borne that buildeth thē a tel or a cloistur or geueth them a porcion of hys lande to comforte them good men, in thys paynfull lyuynge and strayt penaunce which they haue takē vpon them. Blessed were he that myght kysse the edge of the cote of one of them. Oh, he that myght haue his bodye wrapped in one of theyr olde cootes at the houre of deathe, it were as good to him as his Christendom. &c. It apereth also by that they axed Christ why hys disciples fasted not as well as the pharcseys, that they ofte fasted when the comen people fasted not and al to appere holie As oures fast aduēt, and begynne before lente at Septuagesima, when

Laus

Laus thi domine cometh in.

To anoint the heade, what it meaneth.

¶ And concerninge the annoyntynge of thy heade &c. is ment, as afore of turninge the other cheke and of that the lefte hande shoulde not knowe what the ryght dyd: that is that they should auoyd all vayne glorie, and fast to God and for the entēt that God ordeined it for, and that with a merie herte & cherfull countenaunce therby to feede the worckyng of God, and to be sure of hys fauoure. Suche is the meanynge, and not to bynde them that wyl fast to anoint theyr head and washe their faces. And the maner or phrase of speakinge cometh of an vsage, that was amonge the Jewes, to anoynte themselues with swete and odoriferouse annoyntementes when they were disposed to be merye and to make good cherre, as ye se how Marie of Bethanie poured a boxe of precious ointment vppon Christes head at supper.

Fastyng.

¶ As concernynge fastynge, it were good, þ kynges and rulars dyd set an ordre of sobernesse amonge theyr subiectes, to auoyde derth, innumerable deseases and the greate heape of vices that spryngе of intemperancie, and that they forbad not onelye ryote and excesse: but also all maner wanton, delicious and customable eatynge and drinckynge of suche thynges as corrupte the people and make the men more effeminate then the women, so that ther remaineth no more tokens of a man in thē saue their berdes. Our fastions of eating make vs slothfull and vnlusty to labour and studie: vnstable, inconstāt and light mancred: ful of witties, after witted (as we calle it) metremsprete inconsiderate, headye, rashe and hastye to begynne

gynne vnaduisedlye and wythout eastynge of
paryes, the ende not considered what may fo-
lowe, nor the meanes well looked vppon, howe
and by what way the matter might be brought
to passe: tryfelers, mockers, rude, vnsauery ie-
sters without all maner of salt, and euen verye
apes and marmesettes and full of wanton and
ribaldishe communicacion and lewde gestures.
It corrupteth the witte wyth false iudgement,
and infecteth the bodye with lust, and maketh
the whole man so vnquiet in him selfe, that the
body cannot syt styll and rest in one place and
continewe in hys worke, nor the mynde perse-
uer & endure in one purpose.

☞ Let them prouyde that there be dilygente
fishyng in the sea, and commaunde the seacoast
and townes whither fishe maye easelye come,
to fast fridaye, saterdaye and wensdaye to if
neede be, and on the fridaye to eate no whyte
meate. And let the coūtries which haue none a-
boundaunce of fyshe, yet haue whyte meate y-
nough, fast fridaye and saterdaye from flesh on-
ly. And let those coūtries wher scarcitie of both
is, fast fridaye from flesche only, and eate fi-
she wensdaye and saterdaye. But abstayne from
supper or frō diner, or eate soberly those dates.
And let them so moderate their fastes that the
people may beare it, a prouision made for the
olde, the syche and feble. &c. whych fast shalbe a
temporal thynge, for a temporal comen wealth
only and not a seruice to God.

☞ Then let the priestes preache first the law
truelye and teache the people to se their synnes,
and so bringe them to repentaunce: And secon-
darelye the fayth of Christe and the forgyue-
nesse

neſſe of ſinne thorow faith: And thirdly almes prayer and faſtynge, whych are the whole lyfe of a Chriſten man, and wythout whiche there is no chriſten man a lyue. And let them preache the true vſe of their almeſſe, whiche is to helpe thy neyboure wyth councell, wyth bodye and goodes and all that is in thy power: & the true vſe of prayer whyche is to bryng his neceſſitie and thyne owne before God wyth a ſtronge faith in his promiſes: & the true vſe of faſting which is to tame the fleſh vnto the ſpirite, that the ſoule maye attende to the worde of God and pray thorowe fayth.

Almoſe.

Prayer.

Faſtyng.

Almoſe prayer and faſtynge, how neceſſary

☞ By theſe thre we kepe the ſpirite of God, and bothe continue and alſo growe in rightuouſnes and ware perfecter & perfecter in ſoule and bodie. And if theſe fayle or that we vnderſtande not the ryghte entente, we looſe the ſpirite agayne, & the ryghtuouſnes of fayth, & the true vnderſtandynge of the ſcripture, and all oure lernynge ſhalbe but pure darcknelle. And then what a blindnelle is that, whē the darcknelle of hell is called the lyghte of heauen.

Almoſe, prayer and faſting ar vnſeperable.

☞ As it is of almeſſe and prayer, ſo it is of faſtinge: iudge like of all thre, where anye one of them is, there are they all thre: and where anye one is awaye, there is none at all, we muſt haue the profeſſion of all three euer wrytten in oure hertes. I muſte euer loue my neyboure and be redy to healpe, and whē occaſiō is offered, then do it. I ought to conſider and knowe that all cometh of God, and to knowledge that ſame to hym in myne herte. And what ſo euer we neede, we ought to knowe, that we muſt receyue that of God, and therfore to call euer to

hym

hym with a strong fayth. Euen so I must euer fight against my flesh, and therfore euer withdraw from it al that moueth it to rebel against the spirite.

☞ So now fastinge standeth not in eatynge and drinkynge onely, and muche lesse in flesshe alone. But in abstinence of al that moueth the flesshe agaynste the spirite, as longe sleepyng, idelnesse, and filthy comunicatiō and al worldly talking, as of couetousnes & promocion and such like, & wāton cōpany, softe clothes, & sokt beddes and so forth. Whiche are that ryghte hād and right eye that must be cut of & plucked out, that the whole man perysshe not. And as ye can put no general rule of almesse or prayer, no more can ye of fastinge. But I must be al way readye to cut of what soeuer I perceyue to strength the flesshe agaynste the spirite. And I must haue a diligent eye to the flesshe and hys complexion and if ought scape me in worde or deede, seeke whence the occasion came, and at once cut of that right hād, & pluck out that eye.

Fasting is not in eatyng and drynking only

☞ If this faste be truly preached, thē is fastinge good, and not afore, for makynge of hypocrites: as Christ would not let hys disciples fast before they were lerned, lest they shoulde therbye haue bene no better then the pharisees And then the outwarde fastynge ordayned by the temporal rulers helpeth much, for þ wekes sake. Yea and though the lande wer so plenteouse that it needē not to comaunde suche faste for to auoyde derth, yet they ought to set suche vp, because of them that cānot rule thē selues for whose sakes they oughte to forbydde excesses of tauerns and alehowses and ryotynge out

Workes make Hypocrites, if the true intent be away.

Rulers bee ordayned for thē that cannot rule thē selues

out of season. For if the people coulde rule thē selues, what nede rulers. Moreouer if any mā priuatlye shewe the priest hys infirmities, and the priest se any maner of abstinence or chastysynge apte for the person, that let hym councel hym to do for the subduynge of the fleshe, and not commaunde as a tyraunte vnder payne of dampnacion and to make satisfaction. Thus wise let him say: brother or syster: ye be bounde vnder payne of deadlye synne to tame youre fleshe by some maner of way that ye synne not against God: and I know no better then this, my councell and my desyre therfore is, that ye vse this tyl eyther ye haue no more nede: or tyl God shewe you some better. &c. And let the elders consyder diligentlye the course of their youthe, and wyth wysdome, councell and discrete gouernaunce, helpe the yonger to auoide the perylles and ieopardyes whyche they haue learned by their owne experience to be in that daungerous iorney

Preacher
The office of a true preacher

☞ Moreouer whē the people be fallen from their profession and from the lawe: as it shalbe impossible for the preacher, to kepe the greate multitude together, if the temporal swerde be slacke and negligent in punyshyng open offenses (as they euer haue and wilbe, saue in those poyntes onely wherin lyeth the pyth of theyr owne profite and aduauntage, and the weight of their honour & maintenaunce of their dignities) & when God also (as his promise is) hath brought vpō them the cursses of the law: hunger, derth, batayle, pestilence and all maner of plages wyth all mysfortune and euell lucke: then let the true preachers be importune, and

shew

shewe the people the causes of their misery and wretched aduersitie, and expounde the law to them and bringe them to knowledge of their synnes, and so bynde theyr consciences and drawe them to repentaunce and to the appoyntment and couenaunt of the Lorde againe. As manye holy prophetes, priestes and kinges in the olde testament dyd call the people backe and brought them agayne in tyme of aduersitie vnto the apoyntmente of the Lorde. And the priest, prophete or kynge in Gods stede smote handes wyth them, and toke an othe of them, to be the lordes people and to turne agayne to the lordes couenaunt, for to kepe hys lawe and to beleue in his promises. And God immediatli withdrewe his hande & eid them out of al captiuity and daunger, and became as merciful as euer before.

☞ But we Christen haue bene very seldome or neuer called agayne to the couenaunt of the Lorde, the lawe of God and fayth of Christe. But to the couenaunt of the pope often. As he nowe clocketh a pase for hys chekyns and wyl both proue all hys olde policies, and seeke and ymagin newe practices. And if the people come agayne let the priest or bysshoppe after the ensample of the prophetes and hye priestes of the Israelites take an othe in Goddes stede of the kynge & lordes. And let the kyng and lordes receyue an othe of the people, and folowe the ensaple of the Niniuites in fasting and praying.

☞ Some man wyll saye: seynge fastynge is to withdrawe al pleasures from the bodye and to punyshe the flesshe, then God deliuereth in oure payne takynge. &c. I answere: God deliuereth in

true

true obedyence and in all that we do at his cō-
maundemente and for the entente that he com-
maundethe it for. If thou loue and pitye thy
neiboure and helpe him, thy almesse is accepta-
ble. If thou do it of vayne glorie to haue the
prayse that belongethe to God, or for a greater
profite onlye, or to make satisfaction for thy
synnes past and to dyshonoure Christes bloud
which hath made it all readye: then is thyne al-
messe abhominable. If thy prayer be thankes
in thyne hert or callyng to God for helpe with
trust in hym accordynge to hys promyse: then
thy prayer pleaseth. If thou beleue in Christes
bloude for the remission of synnes, and hence-
forth hatest synne, that thou punyshest thy bo-
dy to slē thy lustes and to kepe them vnder that
thou synne not againe, then it pleaseth God ex-
ceadingelie. But if thou thinke þ god delitteth
in the worke for the worke it self. The true en-
tēt is away, & in thy payn for the payne it selfe,
thou art as far out of the way as from heauen
to therthe. If thou wouldeste kyll thy bodye
or when it is tame ynough be, payne him further
that thou were not able to serue God and thy
neyboure, accordynge to the rowme and estate
thou art in, thy sacrifice were cleane wythout
salt and all togethēr vnsauerye in the taste of
God, and thou mad and out of thy witte. But
and if thou truste in thy worke, then art thou
abhominable.

Payne, howe God delighteth in our payn taking.

Fast. The intent of fasting what it is.

☞ Now let vs loke on the popes fast. First
the entente should be to tame thy lustes, not le-
cherie onely, but pryde chestye, wrath, malyce
hate, Enuye and couetousnesse and to kepe
the lawe of God, and therfore standeth not in

meate

meate and drynke onely. But howe they kepe gods law compare it to theyr deedes and thou shalt se. Secondarelye the fast of the olde lawe was, to put on mournynge clothes as heare or sacke, and nether to eate nor drinke vntil night and all the whyle to praye & to do almesse deedes and shewe mercy. And at euen they eate flesshe and what God gaue soberlyas lytle as would sustayne the body. &c. The popes fast is comen ly, only to eate no flesshe. I saye not loke howe leane they be, but consyder what a tampynge of the flesshe it is, to eate ten or twentie maner of fyshes dressed after the costlyest maner, and to fyll a couple of bowles, and to poure in of the beest wyne and ale that may be gotten. And at night to banket wyth dewe as they saye of all maner of frutes & cõfections marmelad, Succad, grenesynger, comffettes, sugreplate, wyth malmesaye and romneye burnt wyth Suger, Dynamond and cloues, with bastarde, muscadel and ypocrasse. &c. Thynke ye not that suche dewes wyth drinkynge a piece of saltfysh or a pickrell, doth not tame the body exceedingly?

Faste. Howe the Jewes did fast.

Fast. The popes fast.

☞ Furthermore that the true entẽt is away both of their fastynge and praiers, it is euident: first by the multeplyenge of them. For when the Jewes had loste the vnderstanding of their sacrifyces and did beleue in the worke, the they were madde vpon them, that well was he that coulde robbe him selfe to offer most: in so much that the prophetes cryed out against them, that their offerynges stanke in the nose of God. And ours had so multeplyed theyr fastynge þ they coulde no lenger beare them. At the begynnyng they were tollerable for the vauntage: quia les

Fastyng. The true intente is away from þ popes fastinge

uis est labor cum lucro. But when they had purchased ynough and ynough againe, they became intollerable. And therfore all oure mõnes whose profession was neuer to eate flesh, set vp the pope & toke dispẽsacions both for ỳ fast and also for their strayte rules, & made their strayte rules as wide as the hodes of their coules. And as for the hypocrisye of the fratrye wher they eate but intisible flesshe, or that is interprete to be no flesshe, is spoken of in other places. An other proffets that they so long a tyme haue geuen pardones of the meryttes of their fastynge, as though they had done more then ynoughe for thẽ selues, & of that marchaũdise haue gotten al they haue, & haue brought the knowledge of Christes bloude cleane into darcknesse. And laste of all what shal I saye of the open ydolatry of innumerable fastes: of saint Brandons fast, saint Patriches fast, of .iiii. holy fridaies, of saint Antonies betwene saynt mary dayes, of our ladye fast, ether .vii. yere the same daye that hir daye falleth on in March and then begynne, or one yere w breade & water, and al for what purposes, ye know well ynough, and of such lyke, I trow ten thousande in the worlde. And who hath rebuked theme

Monks made the popen god for his dispenSations.

**Se that ye gather you not treasure vpon the earth, where rust & mothes corrupt, and wher theues breake vp and steale. But gather ye you treasure in heauen, where neither**

neither rust nor mothes corrupte and where theues niether breake vp nor steale. For wher your treasure is, there wylbe you hertes also.

☞ Note the goodlie order of Christes preachinge. First he restored the true vnderstādinge of the lawe, then the true entent of the workes, and here consequently he rebuketh the mortall foe and sworne ennemye both of true doctrine and true lyuynge, whiche is couetousnesse the roote of all euell sayth Paule. i Tim. vi. Couetousnesse is image seruice Collo. iii. It maketh men to erre from the faith. i. Timo vi. It hath no parte in the kyngedome of Christe and god. Eph. v. Couetousnesse hardened the herte of Pharao that the fayeth of the myracles of god coulde not sinke into it. Couetousnesse did make Balam which knew all the truth of God to hate it, and to gyue the moste pestilente and poyson councell agaynst it that herte coulde ymagine, euē for to destroy it if it had ben possible. Couetousnesse taught the false prophetes in the olde testamente to enterprete the lawe of God falsly, and to peruerte the meanynge and entent of al the sacrifices and ceremonyes, and to slee the true preachers that rebuked them.

Couetrousnes what a pestilence it is.

☞ And with their falsse persuasiōs they dyd leade al the kynges of Israell out of the ryght way, & the moste parte of the kynges of Juda also. And Peter in the seconde chapter of hys seconde epistle prophesyeth that there shoulde

ii. Peter. ii

be false teachers amonge vs, that shoulde followe the waye of Balam (that is to saye for couetousenesse persecute the truth) and thorow couetousnes with fained wordes to make merchaūdise of the people, and to bringe in damnable sectes to And here ye haue an infallible rule that where couetousnesse is, there is no truthe: no thoughe they calle them selues the church and say therto that they cānot erre. Couetousnes kept Judas stil in vnbeleffe though he sawe and did myracles also in the name of Christe, and compelled hym to selle hym to the Scribes and phariseys: for couetousnesse is a thinge mercilesse. Couetousnes made the phariseys to lye on Christe, to persecute hym and falsly to accuse him. And it made Pilat though he founde hym an innocent yet to slaye him. It caused Herode to persecute Christe yet in his cradel. Couetousnes maketh hipocrites to persecute the truth agaynste their owne consciences, and to lye to princes, that the true preachers moue sedicion and make their subiectes to rise agaynst them, and the sayde couetousnes maketh the princes to beleue their wicked persuasions and to lede their swerde to sheed innocēt bloude.

Couetousnes cannot but erre.

☞ Finally couetousnes maketh many (whō the truth pleaseth at the beginnynge) to caste it vp agayne and to be afterwarde the most cruell enemyes thereof, after the ensample of Symō Magus. Act. viii. Ye and after the ensample of Sir Tomas More. Which knew the truthe and for couetousnes forsoke it agayne and conspired first with the Cardinall to disceyue the kynge and to leade hym in darcknes.

More

Dad

And afterwarde when the lyght was sprongs vpon them and had dryuen them cleane out of the scripture, and had delyuered it oute of their tyrannye. and had expelled the darcke stinking myst of their deuelish gloses: and had wiped away the cobwebbes which those poysoned spiders had spreade vpō the face of the cleare text so that the spiritualty (as they cal them selues) were ashamed of their parte, as shamelesse as they be: yet for all that, Couetousnes blynded the eyes of that gleryage fore more and more and hardened his herte agayust the truth, with the confidence of his paynted poetrie, bablinge eloquence and iuggelynge argumentes of sotle sophistry, grounded on his vnwritten verities as true and as autenticke as his story of Utopia. Paule therfore biddeth Timoth to charge the ryche to beleue in the liuynge God and not in their vncerten ryches for it is impossible for a couetouse idolater or imageseruer that trusteth in the dead God of his rychesse, to put hys trust in the lyuynge God.

☞ One miserie is ẏ they whiche here gather and lay vp, cannot tel for whō. An other is rust cāker, mothes and athousand mysfortunes beside theues, extorcioners, oppressers and mightie tyrauntes, the which the riche be euer a pray And though they prosper to the ende outwardly, yet feare euer gnaweth their hertes inwardlye. And at the houre of death they knowe and feele that they haue gathered naught, and then sorowe they and are lyke one that dreameth of rychesse, and in the mornynge when he findeth naughte, is heauye and sorye for the remembraunce of the pleasaunte dreame. And finally

they

when they be moost lothe to dye & hope to lyue longe, then they perysh sodainly, after the ensā ple of the ryche man whiche entended to make him larger barnes and storehowses. Happye therfore is he that layeth vp treasure in heauē and is ryche in faith and good workes: for the rewarde therto promysed shal God keepe sure for him: No man can take it away. Here is not forboden to haue riches. But to loue it, to trust in it, & to be carefull for it. For God hath promysed to care for vs and to geue vs ynoughe and to kepe, that which is gottē, if we wil care to kepe his commaundementes. What so euer office or degre thou art in, in this world, do the dutye of thyne offyce dilygentlye and truste in God and let hym care. If thou be an husbande man. Eare and sowe and husband thy ground and let God alone for the reste, he wyll care to make it growe plenteouslye and to sende seasonable wether to haue it in, and wyll prouyde the a good maket to sel. &c.

Luke. xii.

☞ In lyke maner if thou be a kynge, do the offyce of a kinge, and receyue the dueties of the kinge, and let God care to kepe the in thy kingdome. Hys fauoure shall do more for the then a thousande myllions of golde, and so of all other. He that hath but a lytle and is sure that God shall keepe both him and it, is rycher then he which hath thousandes, and hath no nother hope then that he and it must be kepte with his owne care and policie.

☞ And finallye marke one poynte in Luke. xiiii. none of them that refuseth not all that he possesseth cā be my disciple, that is, he that casteth not awaye the loue of all worldly thinges

Luke. xiiii

can

can be no scholer of Christes to lerne hys doc-
tryne. Then he addeth that salt is good, but if
the salte bee vnsauerie or hath lost hys vertue,
what cā be seasoned therwith? verely nothing
Now by salt is vnderstande the doctryne, and
the meaning is, if ye be couetous & loue world-
ly thynges, it wyll corrupt the salt of your doc-
trine, so that what so euer you powder their-
wyth it shalbe more vnsauery then before.

Couetousnes maketh ꝑ salt of Gods word vnsauerie

☞ Where your treasure is, there are youre
hertes. If your treasure be in the worlde, so is
ꝑ loue of your hertes. And if ye loue the worlde
and the thinges of the worlde, the loue of God
is not in you, & the loue of God is the loue of
his commaundementes: and he that loueth not
Goddes commaundementes shall neuer preach
them truly, because he loueth them not: But
shal corrupte them wyth glosses that they may
stande wyth that whiche hys herte loueth, and
vntil they haue another sence then euer God
gaue them. Ergo no couetouse person can be
a true prophete. It is not for naught then that
Christe so ofte and so dilygently waroeth his
disciples to beware of couetousnesse: as of that
thinge whiche he wyst: well had euer corrupte
the worde of God and euer shoulde.

Couetousnes maketh a false prophet.

The light of thy bodie is thyne
eye, wherefore if thyne eye be sin-
gle, al thy body shalbe ful of light.
But & if thine eye be wicked then
shall thy whole bodye be darcke.
If therfore the lyght that is in

the, be darckenesse, howe greate is that darcknes?

Darkenes.

☞ Note the conclusion with a proper similitude. The eye is the light of the bodie, and by the light of the eye all other members se & are gouerned. As longe as the eye seethe, hande & fote do their duties, neither is there any feare that a man shoulde stomble or fall into fyre or water. But if the eye be blynde, all the bodye is blynde, and that so blynde that there is no remeadye at all: set a candell before him, he seeth not, geue him a lanterne in his hand: and yet he cannot go strayghte. Brynge him out in to the sonne and poynte hym vnto that whyche thou wouldest haue him se, it boteth not. Euen so, if couetousnesse haue blynded the spirituall eye and peruerted the ryght entent of the lawe of God and of the workes commaunded by God, and of the sacrifice, ceremonies and sacramentes, and of al other ordinaũces of God (which entent is the spirituall eye) then is all the doctryne darcke and verye blyndnesse: yea and thẽ how darcke is the darckenesse, whẽ that which is pure blyndnesse is beleued to be light? How darcke is the doctryne of them that teache that a man maye cõpelle God wyth the workes of free will to geue them his fauoure and grace or make God vnrightuouse? Howe darke is the doctrine of thẽ which to the rebuke of christes bloude, teache that workes do iustefye before God and make satisfaction for synnes? howe blynde are they whiche thynke prayer to be the paterynge of manye wordes and will therfore not onely be praysed and payed of the worlde

Coueteousnes causeth darknes.

but also by the tytle therof chalenge heauē and not by the merytes of Christes bloude? Howe darcke is the doctryne of them whose fayth is onely and all together in appointmētes which they them selues haue layned betwene thē and God, vnto whiche yet God neuer subscribed: In whyche also they assigne what worke and how much they wil do, and what rewarde, and how greate God must geue them, or chose whether he will be vnryghtuous?

☞ How darcke is the doctryne of them that saye styffye that the worke of the sacramentes in it selfe (not referringe it to stere vp the faith of the promyses annexed to them) doeth iustefye: and affirme that bodely paine for the paine it selfe, not referrynge it (ether to the loue of the lawe of God or of their neyghboure) dooeth please God? Howe darke, dāpnable & diuelysshe is the doctryne of them which not only thynke lucre to be the seruice of God, but also are so far past all shame þ they affirme thet be the holy church and cannot erre, and all that they decre must be an article of oure fayth, and that it is dampnable once to doubte or serche the scripture. Whether their doctryne will therto agree or no. But say their decrees muste be beleued as they sownd, how contrary so euer the scripture be: and the scripture muste be expounded and made agree to them. They neede not to regarde the scripture, but to do and saye as their holy goost moueth them: and if the scripture be contrary, thē make it a note of ware and wrest it this way and that way til it agree. Darknes

☞ Fayth of workes was the darchenesse of the false prophetes: out of the whiche the true Fayth in workes is darknes

coulde not drawe them. Fayth of workes was the blindnesse of the phareseis, out of ꝓ which neither John Baptist nor Christ coulde bringe them. And though John Baptist piped to them with reasons of the scripture inuincible, & Christ therto added miracles: yet the phareseyes would not daunce. For John Baptist (as thei thought) was to madde to lyue so straynte a lyffe, and to refuse to be sustefied therby. And as for Christ and his disciples, the phareseis were much holier them selues, fasted oftner, & prayed thicker, yea and uttered much mo wordes in theyr prayer then they. Faith of workes is that beleffe of the turckes and Jewes which driueth thē euer away from Christ. Faith of workes hath bene that light of darcknesse in whiche a great parte of vs Christen haue walkyd euer sence Pelagius and Faustus, wel aboue .xii. C. yeres. and euer mo and mo: and in whyche all oure religiousse haue walked all and more to thys foure or fyue hundrede yere: and in whiche the priestes also haue walked a long season, the Lorde bringe them out agayne.

Darchenesse.

☞ Finally howe darcke is the darchnesse when a phareseye and a verye Pelagian standeth vp, and preacheth agaynste the phareseyes and the Pelagians & is alowed of all the audience? And in conclusion when the world euer sence it began hath and dothe of natural blindenesse beleue in they owne workes, then if the scripture be peruerted to confirme that errour how sore are their hertes hardened and howe depe is that darknesse.

## No man can serue two masters

ers, for he shal either hate the one and loue the other, or cleaue to the one and despice the other. Ye cannot serue God and Mammon.

☞ Mammon is ryches or aboundaunce of goodes. And Christe concludeth wyth a playne similitude, that as it is impossible to serue two contrary masters, and as it is impossible to be retayned vnto two dyuerse lordes whyche are ennimies one to the other, so is it impossible to serue God & Mammon. Two masters of one mynde and one wille myght a man serue: for if one will, one mynd and one accorde be in twentye then are they all but one master. And two masters wher one is vnder the other and a substitute, maye a mā serue. For the seruice of the inferior is the commaundemente of the superior. As to serue and obeye father, mother, husbande, master and Lorde is Gods commaundemente. But and if the inferior be of a contrary wyll to the superior, and commaunde any contrarye thynge, then mayst thou not obeye. For nowe they be two contrary matters. So God and Mammon are two contrary matters, yea two contrary Goddes, and of contrary commaundementes.

Mammon is a God

☞ God sayth, I thy Lorde God am but one, and me shalte thou serue a'one: that is, thou shalt loue me wyth al thyne hert, or wyth thine whole herte, wyth al thy soule and with al thy myght. Thou shalt neither serue, obaye or loue any thing saue me and that I byd the: and that as farre and no farther then I byd the.

God

And Mammon sayth the same. For Mammō wilbe a God also, and serued and loued alone. ¶ God sayth, se thou loue thi neighbour, that thou labour with thine hādes to get thi liuing and somwhat aboue to helpe him. Mammon sayth, he is called thy neighbour, because he is nye the. Now who is so nie the as thi self. Ergo proxim⁹ esto tibi: that is loue thi self, & make leude and vile wretches to labour diligently, to get the asmuch as thou mayst, & some scrappes aboue for them selues Or wilt thou be perfect Then disguyse thy selfe & put on a gray coote, a blacke or a pied, and geue thy self to deuociō, despice the world and take a couetous (I wold say a contemplatiue life) vpon the. Tel the people how ho te purgatory is, and what paynes ther must be suffred for smale fautes. And thē geue mercifully a thousand fold for one, spiritual for tēporal: geue heauen, & take but house and land and folishe temporal thynges.

Māmon maketh men disguyse them selues.

☞ God sayth, iudge truelye betwene thy brethren, and therfore take no giftes. Mammon sayth, it is good maner and apoynt of curtesie to take that is offered. And he that geueth the loueth the better then suche a chourle that geueth the naught, yea and thou art more bound to fauoure hys cause.

☞ God sayth, sell and geue almose, ¶ Māmon sayth lay vp to haue inough to maynt ain thyne estate and to defend the from thyne enemyes and to serue the in thyne age &c.

☞ Forasmuch then as God and Mammon be two so contrary maysters, that whosoeuer wyll serue God must geue vp Mammon, and all that wyll serue Mammon muste forsake God

The seruauntes of Mammon ar not of

GOD: it foloweth that they whyche are the sworne seruauntes of Mammon, and haue hys holy spirite, and are his faythful churche, are not the true seruauntes of God, nor haue hys spirite of truth in them or can be hys true churche. Moreouer, seyng that God & Mammon be so contrary that Gods worde is death in Mommons eare, and hys doctryne poyson in Mammons mouthe: it foloweth that if the mynisters of Goddes worde, do fauour Mammon, they wyl so fashion their speache and so sounde theyr wordes that they maye be pleasaunte in the eares of Mammon.

Christes churche.

The seruaunt of Mammon is no true preacher.

☞ Finally alonly to haue riches is not to be the seruaunt of Mammon, but to loue it and cleaue to it in thine hert. For if thou haue goodes onely to mayntayn the office whiche God hath put the in, and of the rest to helpe thi neibours neade, so art thou lorde ouer thy Mammon, and not his seruaunte. Of theym that be ryche, how shalt thou know the master of Mãmon from the seruaunt? Verely fyrst by the geuyng, secondarely, when his pore neyghboure complayneth, if he be Mammons seruaunte. Mammon wyl shut vp his hert and make him wout compassion. Thirdly the crosse of Christ wyll trye them the one frõ the other For whẽ persecution aryseth for the word: then wyl the true seruaunt of Christ byd Mammon a dew. And the faythful seruaunt of Mammon wyll vtter hys Hypocrisie, and not onely renounce the doctryne of Chryst, but also be a cruel and sharpe persecutour therof, to put away al surmyse, and that his fidelitie whyche he hath in hys master Mammon, may openly appere.

To be Mammons seruaũt what it is

Mãmons seruaunt how he is knowne.

There-

Therfore I saye vnto you, care not for youre lyues what ye shal eate, or what ye shall drynke, neither for your bodies what ye shal put on. Is not the lyfe more then meate, and the body more then the rayment?

☞ He that buyldeth a costly house enē to the tylynge, wyll not leaue there and lose so greate coste for so small a tryfle more. No more wyll he that gaue the so precyouse a soule & so bewtyfull a bodye, let either of them perisshe againe before the daye, for so small a thynge as fode or raimēt. God neuer made mouth but he made meate for it, nor bodye but he made raiment also. How be it Mammon blyndeth oure eyes, so that we can neither se nor iudge a right.

Beholde the foules of the ayer, howe thei sowe not, neither reape nor gather into storehouses, & yet your heauēly father feedeth thē. And are not ye farre better then they? Which of you with takyng thought, is able to put one cubet vnto his stature?

Bydes and beastes.

☞ He that careth for ye least of his creatures wyll much more care for the greatest. The birdes

des of the ayer and beastes preach al to vs that we shoulde leaue carynge and put oure truste in our father. But Mammon hath made vs so dull and so cleane wythout capacitie that none example or argument be it neuer so vehement, can entre the wyttes of vs, to make vs se or iudge a ryghte. Finally what a madnes is it to take so greate thought for foode or rayment, when the wealth, health, lyfe of thy bodye and all together is out of thy power? If all the worlde were thyne thou couldest not make thy selfe one ynche longer, nor that thy stomacke shall disgeste the meate that thou puttest into it: No thou arte not sure that, that which thou puttest into thy mouth shall go thorowe the, or whether it shall chooke the. Thou canste not make whē thou liest or sittest downe that thou shalte ryse agayne, or when thou sleapest that thou shalte awake agayne, or that thou shouldest lyue one houre longer. So that he whiche cared for the when thou couldest not care, must care for the styl or elles thou shouldeste perishe. And he will not care for the to thy soules profite, if thou mistrust him and care for thy selfe.

teacht vs to put awaye care.

And for raiment why take ye thought? beholde the lilies of the fielde, howe they growe, they laboure not, neyther spynne. And yet I say to you that euen Solomon in all hys glorye was not appareled lyke one of thē Wher-

fore

foze if the grasse which is to daye in the fieldes and to mozow shalbe caste in to the furnaise, God so clothe, howe muche moze shall he do the same vnto you, O ye of litle fayth?

Care. ☞ Not only foule and beaste, but also tree herbe, and all the floures of the earthe do crye vnto vs, to trust God and to cast away al care that is coupled with couetousnesse of moze than sufficient to beare the charges whiche we haue in our handes, by the reason of the state we be in the worlde: and all care that is annexed with mystrust that God should not minister ynough to beare all oure charges: if we endeuer oure selues to kepe hys commaundementes and to do euery man his crafte or office he is in, truly. And (whē god to proue vs suffreth vs to haue nede of our neyboures) we must first complayne to God, and desire him to prepare the hertes of oure uerghbources agaynste we come to desyre their helpe.

Mammon. ☞ But Mammō pipeth a nother longe, sayenge: if thou shouldeste make no nother maner of laboure for a benefice, then as if thou caredeste not whether thou haddeste it or haddest it not, it woulde be longe per thou gatteste one, all woulde be take out of thyne hande. I answere: as thy laboure was to get it, suche shall be thy behauour in it, as thou flatteredest to haue it, so shalt thou in it. And as thou boughteste and souldest to get it, so shalt thou sell in it to bye

fauours

fauoure and to be set by in the worlde. If thy principall entente that thou seekeste a benifice for, be lucre, then take hede to the ensample of thy forfather Symō magus. Let thy care therfore be to do the office that God putteth the in trulye, and the blessinge that he coupleth therto that take wyth thankes, and neyther care nor couet farther. Acte. viii.

Take no thought therfore sayenge What shal we eate or what shall we drynke, or what shall we put on? al these thynges the heathen seke. Yea and your heauenlye father knoweth that ye neade al these thynges. But seeke firste the kyngedome of God and the ryghtuousnes therof, & all these thynges shalbe ministred vnto you.

☞ Be not lyke the heathen whyche haue no trust in God nor hys worde, nor beleue any life to come, let them vexe them selues and eche be a deuell to another for worldlye thynges. But comforte thou thy selfe with the hope of a better lyfe in a nother worlde, euer assured that thou shalt haue here sufficyente, onely if thou kepe couenaunte wyth the Lorde thy God, and seke hys kingdome and the rightuousnes therof aboue all thynges. The kyngdome of God, is the gospell and doctryne of Christe. And the Couenaunte. kepe couenaunt wyth god and he shal kepe ꝓ myse wyth the

ryghtuousnesse thereof, is to beleue in Christes bloud for the remissiō of sinnes. Out of which rightuousnes springeth loue to God, and thy neyghbour for hys sake, which is also ryghtuousnesse as I haue sayde afore, so far as it is perfecte, and that which lacketh is supplyed by fayth in Goddes worde, in that he hath promised to accept that, tyll more come.

Kyngdome of heauen what.

☞ Then foloweth the outwarde rightuousnesse of workes by the which, and diligente recordynge of Gods worde together, we growe and ware perfect and kepe our selues from goinge backe and losinge the spirite agayne.

Righteousnes of ỹ kingdome of heauen what it is

☞ And these haue our spiritualty with their corrupte doctryne mingled together: that is to say, the rightuousnes of the kingdome of God which is fayth in Christes bloude: and the outwarde rightuousnes of the membres that we ascribe to the one that pertayneth to the other.

☞ Seke the kyngedome of heauen therfore and the rightuousnes of the same, and be sure thou shalt euer haue sufficiēt, and these thinges shalbe ministred vnto the, that is to saye: shall come of their owne accorde by the promyse of God, ye Christ promiseth the an hundred folde euen in thys lyfe, of all that thou leauest for his sake. If that were true, would some saye, who would not rather serue him than Mammō? Yet is it true. For first if thou be seruaūt of Mammon, thou must keepe thy God, and thy God not the. And euery man that is stronger thē thou, wil take thy God frō the. Moreouer God wil take either the from thy Mammon or thy Mammon from the, yer thou wouldest, to auenge him selfe of thy blind vnkindnesse

nesse, that when he hath made the and geuen the all, thou forsakest him and seruest his mortall ennempe. But if thou folowe Christ, all the worlde (& let them take al the deuelles in hell to them) shall not be able to dysapoynte the of a sufficient liuynge. And thoughe they persecute the from howse to howse a thousande tymes, yet shall God prouide the of a nother with all thynges sufficiente to lyue by. Nowe compare the suretye of his with the incertaynetye of the other: and then the blessed ende of thys (that heauen is promised the also) with the miserable departynge from the other so sore agaynst thy wyll, and then the desperation that thy herte fealeth that thou art all ready in hell. And then maye not this be well called a thousande folde moze then the other?

## Care not thē foz the day folowyng, but let the daye folowyng care foz it selfe. Foz the daye that is presente, hath euer ynoughe of his owne trouble.

☞ If thou looke wel on the couenaunt that is betwene the and thy Lorde God, on the one syde, and the temptacyons of the worlde, the flesshe and Satan on the other: thou shalt sone perceiue that the day present hath euer inough to be cared foz, and foz whiche thou muste crye instantlye to God foz helpe also, though thou do thy best. Nowe then seinge the day presente is ouer charged with his owne care, what madnesse is it to lade vpō hir also ꝑ care of the day folowing, yea the cares of a yere, yea of .xx. yere,

or as though thou neuer entendeste to lyue, and to torment and vexe the soule thorow mistrust and vnbeleffe, and to make thy lyffe sowre and bytter and as vnquyete as the lyfe of the deuelles in hell?

Therfore care day by day, and howre by howre ernestly to kepe the couenaũt of the Lorde thy God, and to recorde therin daye and nyght: to do thy parte vnto the vttermost of thy power. And as for Gods parte let hym care for it hym selfe, and beleue thou hys wordes stedfastlye: and be sure that heauen and earthe shall sooner perysshe then one iote byde behynde of that he hath promysed. And for thine owne parte also, care not of ỳ maner, as though thou shouldest do al alone. Nay: God hath firste promysed to helpe the, & stondeth stylle to accepte thyne herte, and that lytle that thou art able to do, be it neuer so imperfecte. Thyrdly though winde, wether and the streame carye the cleane contrary to thy purpose, yet because thou bydeste stylle in thy profession, ready to turne the right course as sone as the tempeste is a lytle ouer blowen, God promyseth to forgeue that, & not the lesse to fulfyll his promises of one iote.

Tempt. Why god letteth his chyldren be tẽted wyth aduersitie.

☞ Doth Christe so defende his, that they neuer come in daunger of trouble? yes they come in to suche straytes ofte that no wytte nor reason cã se any way out saue fayth onely is sure that God hath and will make away thorowe. But that temptation is but for an howre to teach them: and to make them fele the goodnes of their father, and the passions of their brethren and of their master Christ also. It is but as a louynge mother, to make hyr childe to perceyue

ceyue and kele hyr kindnesse (to loue hir againe and be thãkful) letteth it hunger in a morninge. And when it calleth for hys breakefast maketh as she heard not, tyll for payne and impacience it begynneth to crye a good . . nd then she stilleth it and geueth it all that it asketh, and more to, to please it. And whẽ it is peaced and beginneth to eate, & reioyseth & is glad & faine, she asketh who gaue the ẏ, thy mother? and it sayeth yea. Thẽ sayeth she: Am not I a good mother that geue ẏ al thinges? & it answereth, yea. And she asketh, wilt thou loue thy mother . &c. And it saith yea, and so cometh it to the knowledge of hys mothers kyndenesse, and is thankefull. Suche is the temptacion of Christes elect, and other wyse not.

☞ Here is not forboden all maner of care, but that worldly and deuelishe care that springeth of an inordinat loue to worldlye thynges, and of mistruste in God. As for an ensample: I couet inordinatlye more then sufficiente, or but euen that I haue neede of. And it (because I mystrust God and haue no hope in hym, and therfore praye not to hym) cometh not. Then I mourne, sorowe and pyne awaye, and am whole vnquyet in myne herte. Or whether I haue to muche or but sufficient, and loue it inordinatly: then I care for the keeping. And because I mistrust god and haue no hope in hym that he wyll helpe me, therefore when I haue locked doores, chambres and cofers, I am neuer the nere at rest, but care styll and cast a thousande pareles, of whiche the moost parte were not in my myghte to aduoyde though I neuer slept. And wher this care is there can the

What care is forboden.

worde

woꝛde of God haue no reſtynge place, but choked vp allone as it is ſowne.

Care: What care euery mā ought to haue

☞ There is a nother care that ſpꝛingeth out of the loue of god (foꝛ euery loue hath hir care) & is a care to kepe Gods cōmaūdemētes. Thys care muſte euery man haue. Foꝛ a man lyueth not by bꝛead onlye, but muche moꝛe by euerye woꝛd that pꝛoceedeth out of the mouth of god.

Goddes commaundemente is mans lyfe.

The kepyng of Gods cōmaundemēt is the lyfe of a mā, as wel in this woꝛld as in ꝑ woꝛld to come. As child obey father & mother, that thou maiſt lōg liue on the erth. And by father & mother is vnderſtād al rulers. Which if thou obey thy bleſſing ſhalbe lōg like, & cōtrary if thou diſobey, ſhoꝛt like: & ſhalt either periſh by the ſwerd oꝛ by ſome other plage, & that ſhoꝛtly. And euē ſo ſhal the ruler, if he rule not as God hath cōmaunded. Oppꝛeſſe thou a wedow & fatherles childꝛē (ſaith god) & they ſhal cry to me, & I wil here their voice, & thē wil my wꝛath waxe whoꝛſo ꝑ I wil ſmite you with ſwerd, & your wiues ſhalbe widowes & your childꝛē fatheries. Hōe will ſaye, I ſe none moꝛe pꝛoſper oꝛ lōger cōtinue thē thoſe ꝑ be moſt cruel tiraūtes. What thē? yet ſay I that God abideth euer true. Foꝛ whēre he ſeeth vp a tyꝛaunt & continueth hym in pꝛoſperite, it is to be a ſcourg to wicked ſubiectes that haue forſaken the couenaunt of the Lorde their God And vnto them his good pꝛomiſes pertayne noꝛ, ſaue his curſſes onely. But if ꝑ ſubiectes would turne & repēt & folow the waies of God he woulde ſhoꝛtely deliuer thē. Now be it yet wher ꝑ ſupeꝛioꝛ coꝛrupteth the inferioꝛ which elſe is diſpoſed inough to goodnes, God wil not let them longe continue.

Exodus xxi

Why GOD ſuffreth tiraūtes to pꝛoſper

In

of the. vii. Chapter.

IUdge not, that ye be not iudged. For as ye iudg, so shal ye be iudged. And wyth what measure ye meate, w̄ the same shall it be measured to you agayne. Why lokest thou on the mote ꝑ is in thy brothers eye, and markeste not the beame that is in thine owne eye? Or how cāst thou saye to thy brother. Let me plucke out the mote out of thyne eye, and beholde, there is a beame in thine owne eye? Thou hipocrit pluck first the beame out of thyne owne eye, and then thou shalt se clerly to plucke the mote out of thy brothers eye.

☞ This is not ment of the temporal iudgementes: for Christe forbade not that, but ofte dyd stablish it, as doo Peter and Paul in their epistles also. Nor here is not forboden to iudge those deades whiche are manifest agaynste the law of God: for those ought every Christē mā Judgyng.

to persecute. Yet must they do it after the ordre that Christ hath set. But when he saieth: hipocrite, caste out firste the beame that is in thyne owne eye: it is easie to vnderstand of what maner of iudgynge he meaneth. The hipocrytes wil haue fastynges, prayenges knelynge, crouchinge, duckynge and a thousande ceremonyes of their owne inuencion. And who so euer do not as they do, him they count a dampned soule by and by. To Christe they saye, why faste not thy disciples, as ỹ pharesees do? Why pluche they the eares of corne and rubbe them in their handes (though they dyd it cõpelled wyth pure hunger) and do that is not lawfull on the Saboth day? Why breake ye the traditiõs of our elders, & washe not whẽ ye set downe to meate? Yea and why dost thou thy selfe heal the people vpon the holidaye? Why diddest thou not onelye heale hym that was bedred. xxxviii. yeres, but also badest him beare his bedde away vpõ the saboth daye? Be there not woorkinge dayes inowe to do good deedes to the praise of God, and profite of thy neyghboure, but that thou muste breake thy Saboth daye? He cannot be but a dampned person that breaketh the holye daye and despyseth the ordynaunce of the holy churche.

what iudging is rebuked.

☞ He eateth butter on frydayes wythout a dispensacion of oure holye father the pope, ye and bake bread made with milke and egges to, and white meate in the lente, he taketh no holye water whẽ he cometh to the church, he heareth no masse from sondaye to sondaye. And either he hath no beades at al, or else thou shalt not heare a stone clinke in the hand of him, nor

yet

yet hys lippes wagge al the masse and mattens whyle. ¶ O hipocrite, cast out fyrste the beame that is in thyne owne eye, and then thou shalt se better. Thou vnderstandest al Gods lawes falsly, and therfore thou kepest none of thē truly: his lawes require mercie and not sacrifice. Moreouer thou haste a false entente in all the workes that thou dost, and therfore are they al dampnable in the syght of God, hipocrite cast out the beame that is in thyne owne eye, lerne to vnderstande the lawe of God truly, and to do thy workes aryght and for the entente that God ordeined them. And thē thou shalt se whether thy brother haue a mote in hys eye or not, and if he haue howe to pluche it out, ells not. ☞ For he that knowethe the entente of the law and of workes, though he obserue a thousande ceremonies for his owne exercise, he shal neuer condempne hys brother or breake vnite with him, in those thinges which Christe neuer commaūded, but lefte indifferent. Or if he se a mote in his brothers eye, that he obserueth not with his brethrē some certen ordinaūce made for a good purpose because he knowethe not the entent: he wil pluche it out fayre and softely and enstructe hym louingely, and make him wel content. Whiche thinge if our spirituall eye would do, men woulde not so abhorre to obeye their tyrannye. But they be hipocrites and do and commaund al their workes for a false purpose, and therfore iudge, slee, and shed their brethrens bloude mercilesly. God is the father of all mercy, & therfore gaue not hipocrites suche obsolute power to compell their brethren to obeye what they lust or to slaye them without

The beame.

Ceremonies, he that breketh vnitie for zele of ceremonies vnderstandeth not Gods law

Ceremonies.

pitye.

pitye, shewynge either no cause of their commaundementes at all, but so wyll we haue it, or else assigning an entent dampnable and contrarye to all scripture. Paule. Ro. xiiii. sayth to them that obserued ceremonies, that they should not iudge them that dyd not: for he that obserueth and knoweth not the entente iudgeth atonce, and to them that obserued not that they should not despice thē that obserued, & he that obserueth not, ought not to despice the weaknes or ignorauce of his brother, til he perceyue that he is obstinate and will not lerne.

Measure. Moreouer suche measure as thou geuest, shall receyue agayne: that is, if thou iudge thy neyghboure, God shall iudge the, for if thou iudge thy neyghboure in suche thynges, thou knowest not the lawe of God, nor the entente of workes, and art therefore condempned of God. &c.

**Gyue not that holye thyng vnto dogges, neither cast youre pearles before the swyne, lest they treade them vnder their fete, and the other turne agayne and all to tere you.**

Dogges. ☞ The dogges are those obstinate and indurate, which for the blynde zeale of their lewen, wherwith they haue sowred both the doctrine and also the workes, maliciously resyste the truth, and persecute the ministres therof and are those wolues among wheth Christ sendeth hys sheepe, warnynge them, not only to be sin-

gle

gle & pure in their doctrine, but also wyse and circumspecte and to beware of men. For they shoulde bringe them before iudges and kynges and slaye them, thinkynge to doo God seruyce therin: that is as Paul to the Romaynes testifyeth of the Iewes, for blindnesse to their owne false and fayned righteousnes, persecute the righteousnes of God.

☞ The swine are they which for al they haue receyued the pure Gospell of Christe, wyll yet contynue styl in synne, and rowle them selues in the podell and myer of their olde fylthye conuersation, and bothe before the ignorant and also the weake: vse the vttermost of their libertye, enterpretynge it after the largeste fassyon, and most fauoure of the flesshe, as it were the popes pardon, and therwyth make the truthe euell spoken of, that thousandes whyche elles might haue been easelye wonne, wyll now not once here therof: and stere vp cruel persecution, which elles woulde be much easyer, yea and tymie none at all. And yet wyll those swyne, when it cometh to the poynt abide no persecucion at all: But offer them selues willynge euen at the firste chope for to denye all yer they be scarlye apposed of their doctrine. Therfore laye firste the lawe of God before the, and call them to repentaunce. And if thou se no hope of mendynge in them, cease there and goo no further: for they be swyne. Swyne.

☞ But alas, it euer was and shalbe that the greater nomber receyue the wordes for a newnesse and curiositie (as they saye) and to seeme to be somewhat and that they haue not goone to schole in vayne, they will forth with yer they haue

haue kelte any chaunge of liuinge in them selfe be scholemasters and begynne at libertye, and practise openly before their disciples. And whē the pharesyes se their traditions broken, they rage and persecute immediatlye. And then our new scholemasters be neither grounded in the doctrine to defende theyr doynges, nor rooted in the profession of a newe lyfe to suffre wyth Christe. &c.

Aske and it shalbe giuen you, seke and ye shall fynde, knocke and it shalbe opened vnto you. For all that aske receyue, and he that seketh fyndeth, and to hym that knocketh it shall be opened. For what man is amonge you, if hys sonne axed him bread, that wolde proffer hym a stone? Or if he asked hym fishe, would he offer him a serpent? If ye then whyche are euell knowe to gene good gyftes to your childrē, howe much more shal your father whych is in heauen gyue good thynges to them that aske him.

First note of these wordes, that to praye is

is Gods cõmaũdemẽt, as it is to beleue in god, to loue God or to loue thy neighboure: and so are almose and fastyng also. Nether is it possible to beleue in GOD, to loue hym or to loue thi neighboure, but that praier wil spryng out ther hence immediatly. For to beleue in God, is to be sure that al thou hast is of hym, & al thou nedest must come of hym. Which if thou coost thou canst not but continually thanke hym for his benefites, which thou continually without ceasyng receiuest of his hande, and therto euer crye for helpe, for thou art euer in nede, & canst no whence elfe be holpen. And thy neyghboure is in such necessitie also: Wherfor if thou loue hym, it wyl compel the to pitie hym, and to cry to God for hym continually, and to thanke as wel for hym as thy selfe.

☞ Secondarely, this heappynge of so manye wordes together, aske, seke, and knocke, signify that the praier must be continual, and so doth the parable of the wyddowe that sued to the wicked iudge: and the cause is, that we ar euer incontinual necessitie (as I sayde) and al oure syke, but euẽ a warfare and a perpetual batayl In whych we preuayl as long as we pray, and be ouercome assone as we ceasse praiynge: as Israell ouercame the Amalechites. Exo xvii. As long as Moses held vp his hãdes in prayer, and assone as he had let downe his handes for werines, the Amalechites preuayled and had the better. Christ warned his disciples at his last supper to haue peace in him, notwithstanding that they should haue none in the worlde. The false prophetes shal euer impugne the fayth in Christes bloud, and enforce to quench the true

Prayer is a cõmaundemente Beleke. To beleue in GOD what.

Luke. xviii.

Praier. By praier we win the victory only, and therfor is it of al thinges most necessary.

vnder-

vnderstandyng of the lawe, and the right meanyng and entent of all the worckes commaunded by God, which lyght is a lyghte above all lyghtes. First they shalbe in such numbre that Christes true disciples shalbe but a smal flock in respect of them. Thei shal haue worckes like Christes, so that fastyng, prayer, powertie, obedience and chastitie, shalbe the names of theyr profession. For as Paule sayth to the Corinthians, the angelles or messengers of Sathan, shal chaunge them selues into angels or messengers of lyght & truth. They shal come in Christes name, and that with signes and myracles, and haue the vpper hand also, euen to decepue the very elette if it were possible. Yea, and beyond al this, if thou get the victory of the false prophetes, and plucke a multitude out of their handes, there shal immediatly ryse of the same and set vp a newe false sect agaynst the. And agaynst al these Amelichites, the only remedy is to lift vp the handes of thy hert to God in continual prayer. Which handes, if thou for werines once let fal, thou goest to the worse immediatly. Then beside the fyght and conflyct of the sotle sophistrye, false myracles, disguised and hypocritishe worckes of theyr false prophetes, commeth the dogges and wolues of theyr disciples wyth the seruauntes of Mammon and the swyne of thyne owne scholers: against whych all thou hast no nother shilde or defence but prayer. Then the synne and lustes of thine owne flesshe, Sathan, and a thousand temptations vnto euyl in the worlde, wyl either dryue the to the castel and refuge of prayer or take the prisoner on doubtedly.

False prophetes, what their wyckednes is

Marke. xiii.

Marke. xviii.

Last of all thy neighbours necessitie and thyne owne, wyl cõpel the to cry, father which arte in heauen geue vs oure dayelye breade, though thou were as ryche as kyng Solomon. For Christ commaundeth the ryche as well as the poore, to cry to God continuallye for their dayly breade. And if they haue no suche neade, then is Christ a deceiuer and a mocker. What nede I to pray the to geue or lend me, that is in myne owne possession al redy? Is not the fyrst commaundemente, that there is but one God, & that thou put thy whole trust in hym? which if it were written in thine herte thou shouldest easelye perceyue, and thoughe thou haddest as many thousandes as Dauyd left behynd hym and Solomon heaped mo to theym, that thou haddest nomore then the poore begger that goeth from doore to doore: yea, and that begger (if that commaundement be written in his herte) is sure, that he is as ryche as thou. For first ỹ must knowledge that thou haste receyued that great treasure of the hand of God. Wherfore whẽ thou lettest an halpeny therof, thou oughtest to geue God thankes in thyne hert for the gyft therof. Thou must confesse also that god onely hath kepte it and the that same nyghte, and euer before, or elles be an Idolater and put thy trust in some other thynge then God. And thou must confesse that God onelye must kepe it and the, the day and nyght folowyng and so continually after, and not thyne owne wyt or power, or the wyt or power of any other creature or creatures. For if God kepte it not, it woulde be thyne owne destruction, and they that helpe the to kepe it, would cut thy throte for

The ryche must praye for dayelye breade.

for it. There is no kynge in Christendome so well beloued, but he hath inow of hys owne euell subiectes (if God kepte them not downe wyth feare) that woulde at one howre ryse vpon him and slea him, to make hauocke of all he hath. Who is so welbeloued thorow out all England but that ther be ynow in the same paryth or nye aboute, that woulde, for hys good, wishe him to hell if they could, and would with their handes destroye hym, if God kepte hym not and dyd cast feare on the other. Now then if god must euer kepe it the, and thou must daily receyue it of hys hande (as a poore man doeth receyue hys almesse of an other man) thou art in no more suretie of thy dailye breade (no though thou wer a cardenal) then the poorest is. Wherfore how so euer rych thou be, yet must thou euer crie to God for thy dailye bread. Do now it is a commaundement to praye and that cõtynually, short, thicke and oft, as the psalmes be and all the prayers of the bybie.

Faith must be ioyned to our prayers.

☞ Finaly the third is that we be commaunded to praye with faith and trust and that we beleue in the Lorde oure God, and doute not in hys promises, vnto which Christe endureth vs with an apte similitude sayenge: If ye beynge euel can yet geue good thynges vnto your children, how much more shall God fulfill his promises of mercye vnto hys chyldren if they crye vnto hym? he is better and more mercyful then all men. Wherfore seynge God commaundeth the to praye, and for as muche as thou haste so greate necessitie so to do, and because he is mercifull and hath promysed and is true and cannot denye his owne wordes: therefore praye, & when

when thou prayest, looke not on thyne vnworthynesse but on hys commaundement, mercye and goodnesse, and on hys truthe and faythfulnesse, and beleue stedfastly in hym. Moreouer whatsoeuer thou hast done, yet if thou repente and wylt amende, he promyseth the that he will not thynke on thy synnes. And though he defer the, thynke it not longe nor faynt in thy fayth or be slacke in thy prayer. For he wyll surelye come and geue the more then thou desyrest though he deferre for thy profite, or chaūg thy request into a better thynge.

**All thynges therfore whatsoeuer ye woulde men shoulde doo to you, so doo ye to them. Thys is verelye the lawe and the prophetes.**

☞ This is a shorte sermon, that no mā nede to complayn that he cānot for the lengthe, beare it awaye. It is so nye the, that thou nedest not to sende ouer sea for it. It is within the that þ nedest not to be importune vppon master doctor sayenge: syr I praye you, what sayeth to thys case and to that, and is not thys lawfull, may I not so do and so wel prouyde? Are thine owne conscience what thou mayste or oughtest to doo. Wouldeste thou men dyd so wyth the: then do it. Wouldest thou not be so dealt with then do it. Thou wouldest not that men shuld do to the wronge or oppresse the: Thou wouldest not that men shoulde do the shame and re

bake, lye on the, kyll the, hyre thyne house frō the, or tyce thy seruaunt away, or take agaynst thy wyll oughte that is thyne. Thou wouldest not that men shoulde sell the false ware when thou puttest them in trust to make it ready or laye it out for them, nor thou wouldest not that men shoulde deceyne the with great othes i weeynge that to be good whiche in deede is verye naught: Thou woldest not also that mē shulde sel the ware that is noughte: to deare, to vndo the, do no suche thinges then to thy neighbour: But as loth as thou wouldeste be to bye false ware or to deare, for vndoing thy selfe, so loth be thou to sell false ware or to deare, for vndoynge thy neyghboure. And in all thy nedes, how glad thou wouldest be to be holpē, so glad be to helpe thy neyghboure. And so in all cases examine thy conscience and axe hyr what is to be done in all doubtes betweene thy neyghbour and the, and she will teache the, excepte thou be moore tythy then a swyne and all togyther beastlye.

☞ He saith here: this is the law and the prophetes. And Math. xxii. he sayeth: Thou shalt loue thy Lorde God wyth al thyne herte, with all thy soule and all thy mynde, and as Marke addeth, wyth all thy might, and thy neyghbour as thy selfe. In these two commaundementes, hangeth the whole law and the prophetes. And Paule. Roma. xiii. and Gala. v. sayth that loue is the fulfullynge of the lawe. And it is written that Christ is the fulfilling or the ende of the lawe. To make all these agree, this thou muste vnderstande: that to loue God purely is the finall and vttermost ende of all the lawe and the

prophetes

prophetes. To loue thy neyghboure is ꝑ ende of all lawes that is betwene man and man: as are, thy not steale not, beare no false witnesse committe none adulterye, couet not thy neyghboures wyfe, hys house ore asse, mayde, manseruaunt nor ought that is hys. &c.

Christe is the fullfillynge of the lawe for vs, where we be imperfecte. And when we breake and repent, hys fullfyllynge is imputed vnto vs. And this texte, this is the lawe and the prophetes, mayeste thou vnderstande, as when Paule sayth loue is the fullfilling of the lawe. That is, to do as thou wouldest be done to, is all the lawe that is betwene the and thy neighboure, and that accordynge to the true vnderstandynge & interpretyng of al true prophetes.

**Enter in at the strayte gate, for wide is the gate and broode is the waye that leadeth to distruction, and manye they be, that goo in thereat. But strayte is the gate, and narowe is the waye that leadeth vnto lyfe, and fewe they be that finde it.**

☞ The strayte gate is the true knowledge and vnderstanding of the lawe and of the true intent of workes. Which whosoeuer vnderstãdeth, the same shalbe dryuen to Christ to fetche of hys fulnes and to take hym for his righteousnes and fullfillynge of the lawe, all togeather at the begynnynge and as ofte as we falle Strayte gate

afterwarde, and for more then the thousande parte of our fulfillyng of the lawe and righteousnes of oure best workes al oure life longe. For excepte the righteousnesse of Christe be knytte to the beste deede we doo, it wyll be to short to reach to heauen.

The narrowe waye.

☞ And the narowe way is to lyue after this knowledge. He þ wil enter in at this gate, must be made a newe: his heade wil els be so greate, he muste be vnlearned al that he hath lerned, to be made lesse for to enter in: and diſuſed in all thynges to which he hath beene accuſtomed, to be made leſſe to walke thorow the narow way. Where he ſhall fynde ſuche an heape of tentacions and ſo continual, that it ſhalbe impoſſible to endure or to stād, but by prayer of strōg fayeth.

Few fynd the narowe waye and why.

☞ And note a nother, that few find the way Why? For theyr owne wiſdom, their owne power and the reaſons of their owne ſophiſtrye blynde them vtterly. That is to ſaye: the lyght of their owne doctryne whyche is in them, is ſo exſtreme darkneſſe þ they cānot ſe. Shulde god let hys church erre (ſaye they) Should our eldres haue gone out of the way? Should God haue let the deuell doo theſe myracles and ſo fourth? And when Chriſt ſayth, fewe ſhal find the gate: yea ſaye they: in reſpect of the turckes and careſons which are the greater multitude. Yea but yet heare a litle: the ſcribes and phareſies which had al the authoritie ouer the people and taught out of the ſcripture, and the ſaduces with al other falſe prophetes þ were when Chriſt came, were no turkes nor careſons: neither had God anye other churche then was a

monge

amonge them. And sayute Peter prophesyeth that it shal be so amonge vs, and that we shal be drawen with false sectes of couetousnes, to denye Christe, as we nowe dooe, and beleue no more in hym. And Paule and Christ confirme the same, that the elect shoulde be deceyued, if it were possible. Moreouer if it were ynough to say, I wil beleue and doo as mine eldres haue done, as though they coulde not erre: then was Christe to blame for to saye, that except thou forsake father mother and thine elders, thou couldeste not be his disciple. Christe muste be thy master, and thou muste be taught of God: and therfore oughtest thou to examine the doctryne of thyne elders by the worde of God. For the great multitude that Christ meaneth are the false prophetes: they that folowe them: as it shal better appere here after. Peter. Paul. Christ.

Beware of false prophetes which come to you in shepes clothynge. But are wythin rauēynge wolues. By theyr frutes ye shall knowe thē, do mē gather grapes of thornes: eyther fygges of bryers: Een so euery good tree bringeth forth good frute. But a corrupte tree, bryngethe forth euell frute. A good tree cannot brynge forthe euell frute, nor a corrupte

tre bryngeth forth good frute. Eue
ry tree ẏ bryngeth not forth good
frute is to be hewen downe and
to be cast into the fire Wherfore
by theyr frutes ye shall knowe
them

The false pro phetes who.

☞Here Christe warneth the, and describeth vnto the, those Capitaynes that shoulde soone blynde the greate multitude (that they shoulde not fynde the streyte gate) and leade them the brood way to perditiō. Note first that though they be false, yet he calleth thē prophets, which worde in the new testament is taken for an expounder and an interpreter of scripture. And he sayeth they shall come to you my disciples, then they must be oure preachers and our doctors. Yea verely they muste be those oure false preachers which Peter prophesyed shoulde be amonge vs, and bryng in dampnable sectes, for to fulfil and satisfye theyr couetousnesse, and folow the way and steppes of their father Balam. And they shall come thereto in shepes clothinge: Ergo they be neither the turkes nor yet sarasons. For they come clothed in wyon and and stele, and wil therto suffer vs to kepe oure faieth, if we wil submit our selues to them, as the grekes doo. And as for the Jewes they be an hundred tymes fewer then we, and are euery where in bōdage yea and for the great parte captiues vnto vs. They also be not clothed in shepes skynnes, but mayntcine openly their faith cleane contrary to oures.

☞ But what are these shepes clothynges, truly the very name of Christe. For sayeth Christ Math. xxiiii. There shall come many in my name and deceyue many. And besides that, they shall doo myracles in Christes name: as it foloweth in the texte, that they shall call Christ Master, Master, and begynne their sermone sayenge: Oure Master Christe sayth in suche a chapter what so euer ye bynde vpon earthe shalbe bounde in heauen: se frendes these be not our wordes but oure master Christes. And they shall doo myracles in Christes name therto, to confirme the false doctryne whiche they preache in hys name. O fearefull and terrible iudgement of al mighty God and sentence of extreme rigorousnes vpon all that loue not the truthe (when it is preached them) that God to auenge him selfe of their vnkindenesse, shall sende them so stronge delusions, that doctrine shoulde be preached vnto them in the name of Christe, and made seme to folowe out of hys wordes and be confirmed wyth myracles done in callynge vpon the name of Christ, to harden their hertes in the fayth of lyes accordynge to the prophesye of Paule to the Thessalonians in the seconde epistle. ☞ Another of their shepes cootes is: that they shall in euery sermon preach mightely against the scribes & phariseis. Faustus and Pelagian wyth suche lyke hereryes: which yet neuer preached other doctrine then they thē selues do. And more of their clothynge is they shal preach that Christ preached almese prayer, and fastynge: and professe obedience, pouertie and chastice: workes that oure sauioure Christe both preached and dyd. Fi-

Shepes clothyng what.

ii. Thessa. ii.

Shepes clothinge.

nally they be holy chnrch and cannot erre.

Rauenynge wolues.

☞But they be wythin rauenynge wolues. They preache to other, steale not: yet they them selues robbe God of hys honoure, & take from him the prayse and profite of al their doctrine and of all their workes. They robbe the lawe of God of hir mightye power wherewyth she dryuethe all men to Christe, and make hir so weake, that the feble free will of man is able to wrestle wyth hir, wythout callynge to Christ for helpe.

☞They haue robbed Christ of all hys mertes and clothed them selues therwyth. They haue robbed the soule of man of the breade of hir life, the faith and truste in Christes bloude: and haue fedde hir wyth the shales and roddes of the hope in their merytes, and confidence in their good workes.

☞They haue robbed the workes commaunded by God of the entēt and purpose that they were ordeyned for. And wyth their obedience they haue drawen them selues from vnder the obedience of all princes and temporal lawes. Wyth their pouertie, they haue robbed all nacions and kyngedomes, and so with their wilful pouertie haue enriched thē selues, and haue made the comōs pore. With their chastitie, thei haue filled all the worlde ful of whores and sodomites, thynkynge to please God more hyly wyth kepinge of an whore then an honest chast wyfe. If they saye it is not truthe then all the worlde knoweth they lye, for if a preist marye an honest wife, they punysshe hym immediatlye and say he is an hainouse heretiche as though matrimonie were abhominable. But if he kep

The obediēce, pouertie, and wilful chastite of our spiritualtie.

a whor

a whore, then is he a good chast chylde of their holye father the pope whose ensample they follow, and I warrant hym synge masse on the next daye after as wel as he dyd before, wythout either persecution or excōmunication, such are the lawes of their vnchast (I woulde saye their owne chast) father.

☞ If thou professe obedience, why runnest thou frō father, mother, master & ruler (whiche God byddeth the to obeye) to be a fryer? If thou obeye, why obeyest thou not the kynge and hys lawe, by whome God defendethe the both in life and goodes, & al thy great possessions?

☞ If thou professe pouerty, what doest thou with the landes, of gentel men, squiers, knightes, barons, Erles, and dukes? what shoulde a Lordes brother be a beggers seruaunt? or what shoulde a begger ryde with thre or foure seore horsses waytyng on him. Is it mete that a man of noble byrth, and the right heyer of landes which thou possessest should be thine horsekeper thou beynge a begger. Pouertie

☞ If ye professe chastite: why desire ye aboue all other men the companye of women? What do ye with whores openlye in many contreies, and wyth secret dispensations to kepe concubynes? Why corrupt ye so much other mēnes wiues? and why be their so many sodomites amonge you? Chastitie.

Youre charitie is mercyfesse to the reste of the world to whō ye may geue nought agayne, and onlye lyberall to your selues (as is the chaeite of theues) xxx. or fourtye of you together in one denne: amonge which yet are not many Charite

that

that loue thy of hys neyghboures hertelye.

Fastyng. ☞ Youre fastinge maketh you as fat and as fatte as youre hydes can holde, besyde that ye haue a dispensation of youre holye father for youre fastynge.

Prayer. ☞ Youre prayer is but patterynge wythout all affection, youre singynge is but rorynge to stretche out youre mawes (as doo youre other gestures and etynge at midnyght) to make the meate sinke to the botome of the stomacke that he maye haue perfecte digestion, and be ready to deuoure a freshe agaynste the nexte refection

Thornes bere no frygges ☞ Ye shall know them by their frutes. First thornes beare no grapes nor briers figges. Also if thou se goodly blossomes in thē and thinkest there to haue frygges grapes or anye frute for the sustenaunce or comforte of man: goo to thē in time of neede, and thou shalt fynd nought at all. Thou shalt fynde: forsouthe I haue no goodes nor anye thynge proper, or that is myne owne. It is the couentes, I were a theefe if I gaue it my father what soeuer neede he had. It is saynte Edmundes patrimony, Saynte Albones patrimony, Saynt Edwardes patrymonye the goodes of holie church. It maye not be minished nor occupyed vpon laye and prophane vses. The kynge of the realme for all that he defendeth them aboue all other, yet getteth he nought what need so euer he haue, saue then onlye when he muste spende on their causes al that they geue wyth all that he can gette beside of his poore comens. If the kynge wyll attempte to take ought frō them by the authorite of hys office, for the defence of the realme Or if any man wyll entrete at them other wise.

then

then they luste them selues, by what lawe or right it be: they turne to thornes and byers, & ware at once rougher then a hedghooge, and will sprinkle them with the holy water of their maledictions as thicke as hayle: and breath out the lightenynge of excommunication vpō thē, and so consume them to powder.

Moreouer a corrupt tree cā bear no good frute. That is, where they haue frute that seemeth to be good, goo to and proue it, and thou shalt fynde it rotten, or the carnell eaten out, & it is but as a holow nut. For faith in Christe (that we and all oure workes done with in the compase of the lawe of God, be accepted to God for hys sake) is the kernell, the swetnesse and the pleasaunte bewtie of al oure workes in the syght of God. As it is wrytten Jhon. vi. this is the worke of God, that ye beleue in him whome he hath sente. This fayth is a worke whiche God not onlye worketh in vs, but also hath therein pleasure and delectacion, and in al other for that faithes sake.

A corrupt tree beareth no good fruyte.

Faythe is the kernel of all our good fruictes.

Fayeth is the lyfe of man, as it is wrytten, Justus ex fide viuit, out of whiche life the pleasantnesse of all hys workes spryngē. As for an ensample: thou art a shoumaker whiche is a worke with the lawes of God, and sayeste in thyne herte, loo God here I make a shue as truly as I would for my selfe, to do my neighboure seruice, and to gette my liuynge in truth with the laboure of myne handes, as thou commaundest, and thanke the that thou hast geuen me thys crafte and makeste it luckye that I gette my liuynge therwith, and am surelye persuaded that bothe I and my worke please the.

Faith maketh ỹ worke good and acceptable

O father, for thy sonne Jesus sake: loo nowe this faith hath made this simple worke is pleasaunt in the syght of God.

☞ Another ensample, thou takest a wife and sayest: O father, thou not only permittest this but also commaundest all that burne and haue their myndes vnquieted, to marye for feare of fornicatiō and so forth. And father I promise the to loue this womā truly and to care for hir, and gouerne hir after thi lawes, & to be trew to hir, and to stande by hir in al aduersites and to take in worth as wel the euell as the good, and to bringe vp the frute that thou shalt giue me of hir, in thy feare, and teache it to knowe the.

☞ Moreouer as cōcerning the acte of Matrimonye, as when thou wilt eate, thou blessest God and receyuest thy daily fode of his hande accordynge to the fourthe peticion of thy pater noster, & knowledgest that it is his gift, & thankeste hym, beleuynge hys worde, that he hath created it for the to receyue it with thankes, by the whiche worde and praier of thankes thy meate and drinke is sanctifyed. i. Timoth. iiii. Euen so thou sayest, father this I do, not only at thy permission whiche is inough to please the with al, but also at thy commaundemente, and haue bounde my selfe here vnto, to kepe my soule from synnynge agaynst the, and to helpe my neyboure that she synne not also, and promyse the to kepe thys profession truly, and to norysshe the frute that thou shalt geue me, in the feare of the and in the faith of thy sōne Jesu, and so thankest the lorde for his giftes. Nowe is thy worke thorowe this fayth and thankes, pleasaunt and acceptable in the syght of God.

And

And so was the genderinge of Jacob in faith, and of Samuel, and manye other. And the geuinge sucke was a good worke, and so was the dressyng of them by the fyre. And whē our lady conceyued Christe thorow fayth, was not that a good worke? what if God when she doubted and asked (by what maner she should conceyue him) had commaunded hir to conceyue hym of Joseph or of some other mā, had not ẏ worke done in obediēce & faith, bene as good a worke?

☞ The wyll that Abraham had to slaye Isaac, and al that he dyd tyl he came at the very poynte to slaye him, were good workes, and so had bene the slayenge also. And Abraham was sure that he pleased God hilye, and as well as in anye other worke, and had as depely sinned if he had bene disobedient therin, as though he had done any other cruel deede forbodē by god. Yea but shomaking is not cōmaunded by God Yes and hath the promise of god annexed therto. For God hath commaunded me for the auoydynge of synne to doo my brethren seruice and to lyue therbye, and to chose one estate or other (for if thou wouldest receyue onlye of thy brethren and doo nought agayne thou were a theffe and an extorcioner and a tyraunt) And I chose shomakinge, or receyue it at the obdeiēce of myne elders. Nowe haue I Gods cōmaundement to worke therin truly, and his promise annexed therto, that he wil blesse mine occupation and make it luckye and fruteful to brynge me an honeste liuynge. Worke I not nowe at Gods cōmaundement & haue his promisse that it pleaseth him?

Hādy craftes are the cōmaūdementes of God.

☞ Note this also: first my craft is Gods cōmaunde-

maundemente. Secondarelye I beleue and am sure that my worke pleaseth God for Christes sake. Thirdlye my worke is profitable vnto my neyghboure, and helpethe hys necessitye. Fourthlye I receyue my rewarde of the hãde of God with thãkes: and worke, surelye certified that I please God in my worke thorowe Christe, and that God will gyue me my dailye breade therby.

☞ But if thou examen their doctrine, thou shalt fynde that thys fayth is away in al their frutes, and therfore are they wormē eaten and shales without kernelles.

☞ Note again, the turches and Jewes giue almesse as wel as we and as much, and yet abhominable for lacke of fayeth and knowledge of the true entent. What saith the texte: he that receiueth a prophete in the name of a prophete, shall haue the rewarde of a prophete. That is, because thou aydest him in preaching of Christes worde, thou shalt be partaker wyth hym and haue the same rewarde. And he that receyueth a disciple in the name of a disciple, shall haue. &c. And he that giueth one of these lytle ons but a cuppe of colde, water for my names sake, shall haue his rewarde If a kynge minister his kyngedome in the faith of thys name, because hys subiectes be hys brethren and the pryce of Christes bloud, he pleaseth God highlye: and if this fayeth be not there, it pleaset he him not. And if I powre a thue truly in the faith of his name, to doo my brother seruice, because he is the price of Christes bloude: it pleasethe God. Thus is faith the goodnesse of al workes

☞ Finally when God gyueth, and I receiue

with

with thankes, is not God as well pleased, as when I geue for hys sake and he receyueth? A true frend is as glad to doo hys frende a good turne, as to receyue a good turne. Whē the father giueth his sonne a newe coote and sayeth: am not I a good father, and wilt not thou loue me againe and doo what I bydde the. And the boye receyueth it with thankes and sayth ye, and is glad and proude therof: dothe not the father reioyse as muche nowe in the ladde, as a nother tyme when the ladde dothe whatsoeuer it be at hys fathers commaundement? But the false prophetes do wel to paynt God after the lykenesse of their owne disenomye: glad when he receyueth, yea whē they receiue in his name: But sowre grudgynge and euel content when he giueth againe. But thou pleasest God, whē thou askest in faith, & whē thou receiuest wyth thākes & when þ reioycest in his gittes & louest him againe, to kepe his cōmaundementes & the apoyntmēt & couenaūt made betwene hym & þ.

☞ And for a conclusion beholde, that they expelle faith which is the goodnesse of all workes: they set vp workes of their owne makinge to destroye the workes of God, and to be holyer thē Gods workes, to the despisinge of Gods workes, and to make Gods workes vile.

☞ With their chastitie they distroye the charitie that God ordeined & only requireth. With their obedience, they destroy the obedience that God ordayned in this worlde, and desyreth no nother. With theyr pouertye they destroye the pouertie of the spirite which Christ taught only: which is, only not to loue worldlye goodes. Wyth their fast, they destroy the faste whyche

God

God cõmaundethe, that is a perpetuall sobernesse to tame the flesshe. With their patterynge prayer they destroye the prayer taughte by god which is either thãkes or desirynge helpe with fayth and trust that God heareth me.

☞ Their holynesse is to forbid that God ordeyned to be receyued wyth thankes gyuynge: as meate and matrimonye. And theyr owne workes they maintayne and let Gods decaye. Breake theirs and they persecute to the death. But breake Gods, and they either loke thorow the fingers or else geue the a flappe with a fore tayle for a lytle monye. There is none order amonge them that is so perfecte, but that they haue a prison more cruel then any tayle of theues & murtherers. And if one of their brethren cõmit fornication or adulterie in the worlde, he finisheth hys penaunce therin in thre wekes or a moneth, and then is sent to a nother place of the same religion. But if he attempt to put of the holye habyte, he comethe neuer out, and is so straytlye dyoted therto, that it is meruell if he lyue a yere, besyde other cruel murther that hath bene founde amonge them, and yet is this shamefull diotynge of theirs, murther cruell inoughe.

The holines of hypocrites what it is

Are the Austē Friers why they murthered on of their fellowes at Lõdon.

Be not deceyued wyth visures, nor yet wyth miracles: But goo to and iudge their workes, for the spirituall iudgeth al thinges saith Paul. 1. Cor. ii. Who is that spirituall? not suche as we now call men of holy church. But all that haue the true interpretacion of the lawe wrytten in their hertes. The ryght fayth of Christ and the true entent of workes, which God biddethe vs worke, he is spirituall and iudgeth al

Who is the spirituall.

thynges,

thynges and is iudged of no man.

Notte all that saye to me, Lorde lorde, shall enter into the kyngdome of heauen, but he that fulfyllethe the wyll of my father whiche is in heauen. Manye will saye vnto me at that daye, Lorde Lorde dyd we not prophesye in thy name? and in thy name caste out deuels? & dyd we not in thy name many myracles? Then wyl I confesse vnto them, I neuer knewe you, departe from me ye workers of iniquitie.

☞ This doublyng of lorde hath vehemencie and betokenethe that they which shalbe excluded are such as thynke them selues better and perfiter then other men, and to deserue heauen with their holye workes, not for them selues only, but also for other. And by that they prophesyed by which thou mayest vnderstand the enterpretyng of scripture, and by that they cast out deuels, and dyd miracles in Christes name and for al that they are yet workers of wickednesse, and do not the wyll of the father whiche is in heauen it is playne that they be false prophetes, and euē the same of which Christ warned before.

Ignorance excuseth not if we will not se.

☞ And now we for as much as Christe & his Apostles warne vs that such shal come, and describe vs the fassions of their vilures (Christes name, holy church, holy fathers and fifteene hundred yeres, with scripture and miracles) and commaunde vs to turne oure eyes from theyr vilures, and consider their frutes, and cut the vp and looke with in whether they be sounde in the core and kernell or no, and give vs a rule to trye them by: is it excuse good inough to say God wyll not let so great a multitude erre? I will folow the most parte and beleue as my fathers dyd, and as the preachers teach, and will not busy my selfe: chose the, the faute is theirs and not oures, God shal not lay it to our charg if we erre.

Faile prophetes, how to knowe where they be.

☞ Where such wordes be, ther are the faile prophetes all readye, for where no loue to the truthe is, there are the faile prophetes: & where such wordes be there to be no loue to the truth is playne: Ergo where suche wordes be, there be the faile prophetes in theyr full swinge by Paules rule. ii. Thessa. ii. Another conclusion wher no loue to the truth is, there be faile prophetes: The greatest of the worlde haue leaste loue to the truthe: Ergo the faile prophetes be the chapelayns of the greatest which may with the swerde compell the rest: As the kynges of Israel compelled to worship the golden calues. And by faile prophetes vnderstande faile teachers, as Peter calleth the and wicked expounders of the scripture.

Who so euer heareth these wordes

wordes of me and dothe them, I wyll lyken hym vnto a wyse man that built his howse vpon a rocke & ther fell a raine, and the floudes came, and the wyndes blewe, and bete vpon that howse, but it fell not, for it was grounded vpon a rocke. And all that heare of me these wordes, and doo them not, shalbe lykened vnto a folyshe mā that buylte hys howse vpon the sande, and there fell a rayne, and the floudes came, and the windes blew, and dashed vpō that howse. and it fell, and the falle thereof was greate.

☞ Christ hath two sortes of herers, of which neyther nother doo there after. The one wilbe saued by fayeth of theyr owne makynge wythout workes. The other with workes of theyr owne makynge wythout fayth. The firste are those voluptrouse which haue yelde thē selues vp to synne sayinge: tushe God is mercifull, and Christ dyed for vs: that must saue vs only, for we cannot but synne wythout resistence. The seconde are the hypocrites which wil deserue all wyth theyr owne imagined workes

only. And of fayth they haue no nother experi-
ence, saue ꝑ it is a lytle meritoryouse where it is
paynfull to be beleued: As ꝑ Christ was borne
of a virgyn, and that he came not out the waye
that other chyldren doo: kye noo, that were a
great inconuenyence but aboue vnder hyr arme
and yet made no hole, though he had a very na
turall bodye as other men haue: and that there
is no breade in the sacrament nor wine: though
the fyue wittes saye all yea. And the meritory-
ouse paine of this beleefe is so heauye to them,
that except they had fayned them a thousande
wyle similitudes and lowsy lykenesses, and as
manye madde reasons to stoye them wyth all,
and to helpe to captiuate their vnderstanding,
they were lyke to caste all of their backes. And
the onlye refuge of a greate meanie to keepe in
that fayth: is to cast it out of their myndes and
not to thynke vpon it. As though they forgiue
not yet, if they put the displeasure out of their
myndes and thynke not of it till a good occa-
sion be giue to aduenge it they thinke they loue
their neyghboure wel inough al the while, and
be in good charitie.

☞ And the fayth of the best of them is, but
lyke their fayth in other worldlye storyes. But
the fayth whiche is truste and confidence to be
saued & to haue their sinnes forgiue by Christe
which was so borne, haue they not at al. That
fayth haue they in their owne workes onlye.
But the true hertes vnderstande the lawe, as
Christ interpreteth it here, and fele therbi their
eyghtwise dampnatiō, and runne to Christ for
succoure, and for remission of all theyr synnes
that are past, & for al the sinnes whiche chaūce
thorowe

thorow infirmitie, shall compelle them to doo, and for remission of that the lawe is to stronge for their weake nature,

☞ And vpon that they consente to the lawe, loue it & professe it, to fulfill it to ỹ vttermoste of their power, & thē go to and worke. Faith or confidence in Christes bloude wythout healpe and before the workes of the lawe bryngeth al maner of remission of synnes and satisfaction. Fayth is mother of loue. Fayth accompayneth loue in all hyr workes to fulfyll as muche as there lacketh in oure doynge the lawe, of that perfecte loue, whiche Christ had to hys father and vs in hys fulfillynge of the lawe for vs. Now when we be reconcyled then is loue and fayth together oure ryghteousnesse, oure kepynge the law, oure contynuinge, oure proceadynge forwarde in the grace whiche we stande in, and oure bryngynge to the euerlastynge sauynge and euerlasting life. And the workes be estemed of God accordynge to the loue of the hert. If the workes be greate and loue lytle & cold, then the workes be not regarded of God. If the workes be smalle, and loue muche and feruent, the workes be taken for great of God.

**And it came to passe, that whē Jesus had ended these sayenges, the people were astonyed at hys doctrine, For he taught them as one hauynge power, and not as the scribes.**

The

☞ The scribes and phariseyes had thrust vp the swerde of the worde of God into a scabard or shethe of glosses, & therin had knitte it fast, that it coulde neither sticke nor cutte: teachynge deade workes wythout fayth and loue which are the lyfe and the whole goodnes of al workes and the onely thynge why they please God. And therfore their audience abode euer carnal & fleshly minded with out faith to God and loue to their neighboures.

☞ Christes wordes were spirite and life. Jo. vi. That is to saye: they ministred spirite and lyfe, and entred into the herte and grated on the conscience, and thorow preachinge the lawe made the herers perceyue their dutyes: euen what loue thei ought to God, and what to mā and the right dampnacion of all them that had not the loue of God and man wrytten in theyr hertes: and thorow preachinge of fayth, made all that consented to the lawe of God, fele the mercye of God in Christ, and certefied them of thier saluacion. For the worde of God is a two edged swerde that perceth and deuydethe the spirite and soule of man a sunder. Hebr. iiii. A man before the preachyng of Goddes worde is but one man, all flesshe, the soule consentinge vnto the lustes of the flesshe, to folowe them. But the swerde of the worde of God where it taketh effecte, diuideth a man in two, and setteth hym at variaunce agaynst hys owne selfe: The flesh halinge one way, and the spirite drawynge a nother: the flesshe ragynge to folowe lustes, and the spirite callynge backe agayne, to folow the lawe and wil of God. A man all the whyle he consenteth to the flesshe and before he

be

be borne agayne in Christ, is called soule or carnal. But when he is renewed in Christ thorow the word of life, and hath the loue of God and of hys neyghboure and the fayth of Christ wrytten in hys herte, he is called spirit or spirituall. The lord of al mercy sẽd vs preachers with power þ is to saye true expoũders of þ word of God & speakers to the herte of mã & deliuer vs frõ scribs pharisies hy pocrites & al false prophetes. Amen

.M. .C.

¶ The table which shal lead you to al thinges conteyned in this booke.

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